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NOTES OF THE WEEK.

IN his Whit-week address the Rev. A. Webster advocated a mission van as a church and manse in one, and pleasantly suggested that the minister and his wife might travel thus together. The Church Army has just received a handsome donation to enable two such vans to be added to its stock, which now numbers fifty-two. The "missioner" is not accompanied by his wife in the "Army," we find, but has two male assistants instead—a proportion doubtless nicely calculated. We rejoice, by-the-bye, to hear that Mr. Webster's health is largely restored.

MRS. HUMPHRY WARD'S new novel "Helbeck of Bannisdale" has given rise to a protest on the part of "An Old Catholic," who has very bluntly impeached the author's knowledge of Catholic ways. In last Saturday's *Spectator* Mrs. Ward answers her critic, admitting herself to be mistaken in one small point (the colour of the altar at Benediction in Lent), but successfully defending the rest of her descriptions. As an assurance that her work was not done hastily she says that it was read throughout for her by one "intimately and exceptionally acquainted with the details of Catholic life and custom." Two other letters, one from the *Tablet* office, the other from "A Catholic Priest," fully corroborate Mrs. Ward's description as regards several incidents. The "Priest" tells a pungent story to illustrate the subordinate position assigned to priests by "Old Catholic" families. The great lady received the new chaplain with so many directions as to his duties that the good man, having heard her out, said : "There is one thing your Ladyship has forgotten to tell me." "What is that?"

said her Ladyship. "What livery I am to wear," said the priest.

Is it not well to be on our guard against "swelling," and, perhaps, misleading, words? We have before us a list of "Well-known Unitarians," printed for circulation in one of our provinces, and among them we find names that are only with difficulty, if at all, to be reconciled with such a designation. The names of Professor Max Müller, Mazzini, Kossuth, and Benjamin Franklin are honoured by all who value independence of religious thought, and no doubt Milton can be associated with them as protesting in one form or other against the Athanasian scheme of theology; but it is only by stretching the modern term "Unitarian" that they can be brought under it. The late Mr. Lowell we believe, accepted a broad Episcopalianism before his death, and certainly ought not to appear in such a list; and we doubt whether Mrs. Humphry Ward would specially care to be thus blazoned abroad, though she never conceals her sympathy with Unitarians as religious teachers. Perhaps Mrs. Ormiston Chant's position is better known to the compiler of the list than to ourselves; but we have a suspicion that she would not thank him for this kind of fame. We ought to say that a note accompanying the list describes the persons named as believers in the "undivided Unity of God." That is precisely what the most orthodox Trinitarian claims to believe in also.

THE *Girolamo Savonarola* is a weekly journal, edited by Don Paolo Miraglia of Piacenza. Like its Editor, it is under the ban of Rome, and during the four years of its existence has been engaged, not only in the endeavour to give a right direction to the Savonarola celebrations, presenting the prophet, reformer, and martyr under his true aspect, but also in advocating similar reforms of the present corruptions of the Roman Church. The recent social troubles in Italy interfered with the projected celebrations. Professor Villari was not allowed to deliver his address at Florence, but Signor Galassi was more fortunate, and vigorously asserted the right of the Evangelicals to commemorate Savonarola, in the city which had witnessed his triumph and his martyrdom. He ended by predicting that the statue of Savonarola, now in the Palazzo Vecchio, would be placed in a public square in Florence, that his noble features might be "kissed by the rays of the sun, as his spirit was illumined by the light of the Gospel." The *Girolamo Savonarola* recalls the memory of another newspaper *The Echo of Savonarola*, published in London by exiled patriots in the period before 1848.

THE death is announced from Amsterdam of Professor Hoekstra, one of the most distinguished of the liberal theologians of Holland. In the early days of the modern movement he was one of the chief triad, the other members being Scholten, of Leyden, and Opzoomer, of Utrecht. He was distinguished from both of his colleagues by his defence of the freedom of the will, against the pronounced determinism which Scholten and others inherited from their Calvinistic ancestors. Hoekstra was the Principal of a Baptist theological seminary at Amsterdam. Besides a book on Free Will in answer to Scholten, he wrote a treatise on the fundamental principles of the Dutch Baptists or Mennonites, which was in a similar manner provoked by Scholten's great work on the principles of the Reformed Church, which had set all the churches in Holland upon examining their fundamental principles and justifying themselves as the representatives of some special phase of truth, the importance of which must be asserted in the Church Universal. He was also the author of a work on the grounds and sources of religious faith, which was felt by many readers to be a profounder and more enlightening work than the more celebrated book on the same subject by Opzoomer. He was a large contributor to the early numbers of the *Theologisch Tijdschrift*. His mind was characterised by a rare degree of refinement and penetration, especially in dealing with spiritual psychology. "Woe unto him," he once said, "who lives by Pauline formulæ, interpreted in a legal spirit"—a saying which may serve as a specimen of the penetration of his analysis. While differing radically on some points from his great colleagues in the modern movement, he yet remained with them in the most perfect spiritual and social communion.

UNDER the title of "Heroism in a Yorkshire Village," the Rev. J. Hirst-Hollowell has just published a penny pamphlet illustrative (as Carlyle would say) "of much." The chief outstanding features of the struggle which the pamphlet records are (1), the determined efforts of the vicar to secure for his sect the sole control of the education of the children of the village; (2) the equally determined resistance with which the Yorkshire peasantry have met these assaults on public rights; and (3) the vindictive action of the local landowner in ejecting tenants who voted for a School Board. One such story is worth a host of arguments. We commend the pamphlet to general notice; copies for widespread distribution may be obtained of the Northern Counties Education League.

MANCHESTER COLLEGE, OXFORD.

THE annual proceedings in connection with the closing of the session took place in Manchester College on Thursday and Friday, June 23 and 24. On Thursday morning and afternoon sermons were preached in the College Chapel by the retiring students, Messrs. J. H. Wicksteed, James Shaw, J. M. Lloyd Thomas, and F. A. Homer, and the usual selections from essays and examination papers were read by the students in the lecture room. At five o'clock the Visitor's Address to the students was delivered by the Rev. S. A. Steinthal.

VISITOR'S ADDRESS.

After offering the good wishes of the Trustees and Committee to those of the students who had completed their course, the VISITOR said that they would not be in danger of thinking that their studies had come to an end because they were leaving Oxford and entering on active duties. In their future studies they would find the real value of their past College life, not so much in the amount of information acquired as in the training received in method of study and in the broad principles of mental freedom which they had learnt to value. It was not without a very just experience of what a spiritual ministry should be that their forefathers dwelt on the need of a learned ministry. If ever there was a time when it was necessary to warn men leaving College against the danger of over-estimating the value of intellectual cultivation and the humane arts, the danger now was rather of under-estimating them, and of dwelling more on the more showy and popular qualities, which secured the passing applause of the crowd. The more they could honestly claim to belong to a learned ministry the better service they would be able to render. If they neglected private studies they would before long be out of touch with the age. There could be nothing worthy of the name of practical that was not based on sound theory. They need not fear that their studies would make them less useful in the very varied vocations to which they would have to attend in their work as ministers. Among the best philanthropic workers and leaders of social and political thought and enterprise were found men distinguished also by their success as students.

But, however earnestly he felt constrained to dwell on the necessity of cultivating the scholarly side of a minister's life, he must guard against being thought to look upon the intellectual part of their work as the most important. The heart must be nourished as well as the mind, and they must not neglect the means by which devotion and aspiration were strengthened. Theology might be studied as a science without the quickening spirit of devout faith, and Neander's motto that it is the heart and the spirit which make the true theologian was only too often overlooked. The rich stores of devotional literature should be a constant well from which they drew ever fresh supplies of the water which springs up unto everlasting life. There were precious works as fresh in living power to arouse their love of God, and give expression to its deepest influences in the soul as when hundreds or thousands of years ago they were first written. Their spirit was Divine, and, therefore, they had in them eternal life.

The study of them could not fail to strengthen faith and aid in the most sacred and precious part of the work of the ministry. Above all, they must remember that nothing could be more conducive to their work as preachers than absolute familiarity with the English Bible. Not only for its value as the source of their national religious life, as well as that of the whole civilised world, but for the deepening of their own personal faith, there was no book more powerful in rich and quickening influence, all the more powerful and enlivening the more their critical inquiries had enabled them to grasp and understand all it had to teach. In the study of the English Bible they would receive a knowledge of the speech by which the hearts of men could be most readily reached, and a simplicity of expression by which the highest eloquence was attained. But it was not only by the study of directly devotional works, such as the Bible, the writings of Thomas à Kempis, George Herbert, Law, and the like that the springs of spiritual life in their own souls could be fed. There was nothing more helpful than the reading of the biographies of men whose influence had been great in the moulding of their brethren's life.

They were devoting themselves to the ministry unpledged to any dogma or any rites or ceremonies. They must beware lest the freedom in which they rejoiced should lead them to undervalue the necessity of forming a clear conception of the truths they were to preach. Penn, in his introduction to the life of George Fox, said to the Friends he was addressing:—"Two enemies lie near your states, imagination and liberty, but the plain, practical, living, holy truth that has convinced you will preserve you, if you mind it in yourselves and bring all thoughts, imaginations and affections to the test of it, to see if they are wrought in God, or of the enemy, or your own selves."

Their first work was the cultivation of the religious life among their congregation, while not neglecting the important fact that without active exertion to purify the social conditions of life, religion was vain. Unless they inspired their hearers with a strong conviction that they must live for others as well as for themselves, and make their faith in God and His holiness the active and guiding principle of their whole life, they would fail in the sacred task they had undertaken.

Mr. Steinthal then added some earnest words to the students remaining in the College, as to confidence in their teachers, and the prescribed course of studies, the value of which often became apparent only in after years; also as to discipline, and the value of obedience as the one essential preparation for true leadership. And in conclusion he urged that in the midst of their studies they should never forget the purpose of them, as preparation for the duties of the ministry. They must not neglect the cultivation of the inward life, or run the risk of losing the demonstration of the wisdom and power which are from above. Devoutest faith and love could only be secured when the soul in deepest humility was laid open to the incoming of the Spirit of God in quiet hours of communion and prayer. From those blessed moments would come their strength and power to serve.

A sacred temple of the Holy Ghost
Each part of man must be, but his heart most.

THE VALEDICTORY SERVICE.

On Thursday evening the Valedictory Service for the students leaving the College (the four students above mentioned and Mr. Promotho Ioll Sen) was held in the Chapel. The first part of the service was conducted by the Rev. C. B. Upton, after which the Rev. Dr. DRUMMOND delivered the address of farewell on behalf of the College, remembering also Mr. Odon Löf, who had been obliged to return to Transylvania before the end of the session. The studies in which they had been engaged during the years of the College life, Dr. Drummond said, were determined by the necessity of the human mind to translate the contents of faith into the forms of knowledge. If faith and knowledge were divorced, faith must decay and disappear. Yet the application of the critical intellect to the concerns of faith was not without dangers and trials. The student came to college with his heart set on practical religion and aglow with young enthusiasm, and was thrust into the midst of intellectual disquisitions and had to judge among the objects of his supreme devotion and love. A chill fell upon him, and he saw with dismay that he was being changed from a worshipper to a critic. There was a real danger, and if the critical temper finally gained the upper hand the college would have inflicted an irreparable injury. The process of investigation was necessary, if knowledge was to be maintained and religion was to keep its sway over the whole of life. They needed men strong enough to go through that discipline uninjured, who felt that in their critical inquiries they did homage to the God of truth. If depression came at the beginning of their theological studies, it was only temporary, and if divine truth seemed to be veiled, it was only that it might shine forth again with brighter radiance. And though for a time they might be unconscious of it, through the intellectual study of religion they laid up treasures of spiritual wealth, not only greater mental power, but breadth of view, a deeper sense of responsibility owed to truth and a larger charity. The spiritual man turned everything to account, to compel it to minister to the large and quickening power he was to exert. Dr. Drummond then spoke to each of the students individually words of farewell, after which the Rev. W. E. ADDIS welcomed them into the ranks of the ministry.

MR. ADDIS'S ADDRESS.

My younger brethren in the Ministry,—You are starting on a new career; the time of mere training is past and gone, and you are entering on the battle of life. That fact, in itself, suggests many solemn and affecting thoughts. But it is no ordinary career on which you are entering. You have heard the voice from above and from within saying "Whom shall I send?" and in the spirit of humility and faith, distrusting yourselves, and full of trust in God you have dared to answer, "Here am I; send me." You are setting out as witnesses to the unseen realities in the midst of a materialistic world; you have a message to deliver, and deliver it you must, whether men will hear or whether they will forbear. You have pledged yourselves so to teach, so to labour, so to live that you may win souls for God, leading them from the darkness of sin into the wonderful light of heaven. It

is true that all work is sacred and that every power and opportunity is a divine trust. Nevertheless, you are different from other men. You have made open profession of the lofty purpose to which you consecrate your lives. Like the Apostle, you have appropriated the words of the psalm, "I have believed and therefore have I spoken." You have taken upon yourselves the task of serving your fellowmen, not indirectly, but directly, in their highest and most enduring interests. A noble future life lies before you and a reward beyond speech and thought, if only you are faithful to the grace bestowed. We who are older wish you joy with all our hearts; we are full of hope that you will find your true bliss in doing good and building up the kingdom of God on earth. We could almost envy you the strength and the youth which in this momentous hour you are consecrating to the service of God. We also know something of the dangers which surround you, the peril of aspirations rising above common life and of practice which sinks below it. For you have turned aside from the paths of ordinary usefulness and, if you are not effectual witnesses for God, who bring souls into the way of righteousness, you are worse than nothing. Either you are the salt which keeps the world from corruption, or else you will be like the salt which has lost its savour and is good for nothing but to be trodden under foot of men. Bear with me, then, if with the consciousness of much personal failure and much infidelity I beseech you to stir up the grace that is in you and to look well to yourselves and to that glorious ministry which is committed to your charge. How are you to do that? Surely first of all by constantly remembering that you are ἀφορισμένοι εἰς εὐαγγέλιον θεοῦ, "marked out and set apart for the gospel of God." You will find that you enjoy greater freedom than other men for the disposal of your time. You will be put more than they upon your honour. In most other professions it often happens that a man has little choice about the ordering of his day. His presence is required at certain hours in the lecture-room, in the school, in the office, in the warehouse; he has to produce his article for the press at given hours, and if he neglects his duty, whatever it may be, he is soon called to strict account. With a minister it is very different. Nobody asks when we rise or take our rest, how we divide our day between prayer and study and social intercourse, or mere recreation. If we waste our time, retribution comes, surely but also slowly, without warning and without observation. This is especially the case in that little group of churches with which we are connected. There young men begin from the first in sole charge and seldom serve an apprenticeship as curates or assistant ministers. Our congregations, moreover, are very small and our meetings for public worship are few and far between. We have scarcely any calls which are imperatively demanded of us except on Sundays. Therefore there is the pressing danger of idleness. We may fritter away our time, not, I hope, in conscious idleness, but by that want of method which is no less fatal in result. We are our own masters, and we are lost unless we keep in constant remembrance the account we must give to Him who seeth and judgeth.

We must be strict and exacting with ourselves in the matter of study. We must keep our minds vigorous by use. We must make the intellectual side of religion the subject of constant and serious thought. We must remember that the remote preparation for our sermons is even more important than that preparation which is proximate. How much, for example, may be done by a man who is constantly increasing his familiarity with the great writers of Greece and Rome, learning more and more of their wisdom, their incomparable beauty, their restrained and tempered majesty, and who, knowing what they can give, knows also what they cannot give and sees how in the religion of Christ noble things are perfected, all the aspirations of humanity are fulfilled, all its defects supplied.

This, however, is said by the way and as a mere illustration, for each of course must choose his line of study in accordance with his own bent and natural fitness. Rather, I would remind you of the Apostolic words, *ἐπεξεσάυτω*: "Take heed to thyself and to thy teaching, continue in these things, for in so doing thou shalt save both thyself and them who hear thee." Yes: Take heed to thyself. Light comes only from light, fire only from fire, life only from life. If we are to speak to any purpose, we must speak with the knowledge of experience. "We have seen," says the beloved disciple, "and bear witness and declare unto you the life, the eternal life which was with the Father and which was manifested unto us." This life will soon die out in us, unless we maintain it diligently by watch over our senses, our temper, our tongue, by habitual communion with God, by so feeding on holy thoughts that Christ abides in us and we in him. Therefore, I beseech you to remember daily this hour when you were set apart for the gospel of God. Make much of your calling, constantly renew your vows and in the sense of your utter helplessness fall back on Him whose strength is made perfect in our infirmity. Let us never suffer ourselves to forget whom we serve and whose we are. The sense of our responsibilities will save us from the miserable downfall of self-consequence and self-conceit. Belief in the Spirit of God, the Lord and the life-giver, will save us from despair.

Personal consecration, then, is the first and the indispensable condition of true success in the Christian ministry. Only, the life within must pass without and bring life to others. Now you will be called to a great variety of duties, and much will be expected of you which was not asked of our predecessors. We have to bear our part in social work; we may feel it our duty to promote the cause of secular education in the towns where our lot is cast; we may have to hold classes among our own people for the study of literature and science. We cannot altogether keep aloof from the social life, or even from the amusements of our congregations. In itself all this is well. Christianity proves itself divine, just because it claims every department of natural energy as its own, quickening each and all with its own spirit. But these various works must be bound together by unity of motive. "Necessity is laid upon me; yea, woe is me if I preach not the gospel." By all means let us labour for the bodily wants of men; by all means let us lead

them to healthy and innocent recreation; by all means let us encourage in them to the utmost zeal for noble literature and for all that is "lovely and of good report." But we cannot stop there. It was not for these things, considered in themselves, that we were "separated for the gospel." We are to labour with the belief that we and our brethren have not only a bodily and an intellectual, but also a spiritual nature. We are to bring ourselves and others into communion with God, who is our peace and our life. We are to hate sin as the real evil, and to wage war upon it in ourselves and others. We are to cast fire on the earth—that fire which is the spirit of prayer and and we are to build up the members of our congregations severally, and our congregations collectively, as "a holy temple in the Lord." No ordinary standard of easy and commonplace respectability may content us. We are to measure all by the standard of the cross, by conformity to the image of him who came not to be ministered to but to minister and to give his life a ransom for many. Will you forgive me if I say that in our churches we often, as I venture to think, err from excess of caution? God forbid that I should underrate the evil of unreal words and formalism in the mention of sacred things. Better too little than too much. Yet, believe me, you will find that the sick, the dying, and the bereaved are often longing for some word of comfort. Offer to read with them, to pray with them, and almost always, I am persuaded, you will meet with a ready response. We ministers should carefully cultivate in ourselves the spirit of sympathy. We should not shrink from asking the prayers of the people which are due to us, and on which St. Paul leant. We should be on the watch for the chance of speaking a word which is really a word in season, and which comes straight from the heart or rather from the spirit of God in the heart.

Great means are placed at our disposal. I would exercise a certain reserve in speaking of them, and I would fain avoid on an occasion like this the least appearance of dogmatism. Most gladly and most earnestly do I wish God-speed to one of your number who has not had his early nurture in the traditions of Christendom, and though he has drunk deep of the Christian spirit, refrains from adopting the Christian name. Even with regard to the rest of you, I shrink from saying more than you may be prepared to accept. This much, however, I must say; Make trial of the Holy Scriptures. See whether you cannot find in them the very thoughts and words you need for your sermons and your pastoral work. Study, I pray you, the words and deeds of Christ "in whom are hidden all the treasures of wisdom and knowledge." Make sure that you know what you are about before you withdraw your allegiance from him who is head over all, or preach "another Gospel which is not another."

Old things need not be therefore true:
O brother men, nor yet the new.
Ah, still awhile the old thought retain,
And yet consider it again.

The souls of now two thousand years
Have laid up here their toils and fears,
And all the earnings of their pain:
O yet consider it again.

My brethren, in the life before you, as in all other forms of human life, sorrow and trial are waiting for you. Gradually, if you are obedient to the heavenly vision, you will learn patience; you will not expect too much; you will be persuaded

that it is neither possible nor desirable to escape the cross. Bear it we must, willingly and even gladly, if God's strength go with us; unwillingly and miserably if we are left to ourselves. But joy, by heaven's law, alternates with sorrow, and nowhere are joys to be found purer, deeper, more abiding than in that life which lies before you to-day. I doubt if any good pastor of souls fails in the end to win the love and trust of his people. That will support you; that will make your life so glad that you will not wish to exchange it with any other lot upon this earth. You will find the bond between your people and yourself strengthening with the years: more and more their temporal and eternal interests will be your own also. You will also carry with you in your hearts the friendships you have made here, and the memories of this delightful place. You will not see the best result of your toil; it will not be known save to the souls you have cleansed and comforted and helped, and to God who searches the heart. Sometimes, however, some gleam of the good done will be granted you, and you will feel that your labour has not been in vain. Let us make it our one object to win souls, to raise them up from the death of sin to the life of righteousness, to bring them to Christ. Let us toil for that, live for that, and we shall never be put to confusion. "Going, they went and wept, scattering their seed; coming, they shall come again with jubilation bearing their sheaves."

THE TRUSTEES' MEETING.

The Trustees' meeting was held in the Library on Friday morning, the Rev. S. A. STEINTHAL, in the absence of the President, in the chair. There were also present the Revs. Dr. Drummond (Principal), J. E. Carpenter (Vice-Principal), C. B. Upton, J. E. Odgers, Joseph Wood, P. H. Wicksteed (Dunkin Lecturer 1898-9), Charles Hargrove (Visitor), Miss L. Toulmin Smith (Librarian), Mrs. Buckton, Mrs. Carpenter, the Revs. J. G. Evans, F. K. Freeston, H. Gow, Dr. Herford, U. V. Herford, G. D. Hicks, P. M. Higginson, L. P. Jacks, F. H. Jones, Ph. Moore, C. T. Poynting, and V. D. Davis, Messrs. J. H. Brooks, T. A. Colfox, R. D. Darbshire, H. W. Gair, H. P. Greg, R. Harpor, Grosvenor Lee, W. Long, W. Blake Odgers, Harry Rawson, Russell Scott, G. W. R. Wood, S. B. Worthington, and Thomas Worthington, the Rev. H. E. Dowson, and Mr. A. H. Worthington (Secretaries), and Mr. E. W. Marshall (assistant secretary).

RESIGNATION OF PROFESSOR CARPENTER.

The minutes of the annual meeting of Trustees in January were read, and also the catch words of the minutes of subsequent Committee meetings, some of the minutes being read in full. This was the case with minutes referring to the resignation by the Rev. J. E. Carpenter of his professorship and his office of Vice-Principal of the College. Mr. Carpenter's letter was read, resigning as from June 1899, but saying that he should still hope to reside in Oxford, and that if it met the views of the College authorities he should be glad still to hold an honorary lectureship in Comparative Religion, and to take part in the services of the chapel, and also to give from time to time Sunday evening addresses in the chapel on subjects arising out of their historical and religious

position. This resignation the Committee received with the deepest regret, and only felt precluded from asking Mr. Carpenter to reconsider his decision because of the definite assurances they had received that it must be final. The Committee's resolution concluded with an expression of the entire confidence which had been placed in Mr. Carpenter throughout his connection with the College, "and their deep sense of the faithful and generous services rendered by him to the College and the immeasurable benefit of his teaching and influence to the students, and to the great cause of free teaching and free learning in theology."

A subsequent minute recorded a legacy of £4,000 from the late Mr. Charles Cochrane of Stourbridge.

The CHAIRMAN, on the conclusion of the minutes, stated in regard to Mr. Carpenter's resignation, that they would have the privilege of his full services until the end of the next session, and would then have the most fitting occasion, at the June meeting of Trustees, to take special notice of it, and to place on record their deep sense of gratitude for the services he had rendered.

Mr. HARRY RAWSON proposed, and the Rev. P. H. WICKSTEED seconded, a resolution of grateful acknowledgment to the professors, and the vote was acknowledged by Dr. Drummond.

Dr. HERFORD proposed, and Mr. W. LONG seconded, a resolution acknowledging the services of the Visitors, thanking Mr. Steintal for his Address of the previous day, and asking that he would allow it to be published.

Certificates were then presented to the students who had completed their course, Messrs. J. H. Wicksteed, B.A., James Shaw, B.A., and J. M. Lloyd Thomas; a certificate to Mr. F. A. Homer, who had been at the College for one year as a special student, and to Mr. Promotho loll Sen, the Indian student. Mr. Odon Löfi, the Hungarian student, had been obliged by ill-health to return home before the end of the session. The essay prizes and grants from the Dr. Daniel Jones' Fund were also presented.

The following will be the students in the new session:—Messrs. Alfred Hall, B.A., E. S. Hicks, B.A., J. H. Woods, B.A., A. R. Andreae, B.A., E. Gwilym Evans, C. L. Briggs, W. A. Weatherall (these three subject to graduation), and as special students, the Rev. C. Travers, Messrs. E. L. Buckland and J. J. Stewart, and two Indian students, B. Mohitchandra Sen and B. Chandral Pal. A Hungarian student is also expected. There are also four undergraduate students preparing in due course to enter the College.

Dr. Drummond announced to the students that they would meet for the new session on Saturday morning, October 15, at nine o'clock. The public opening of the session will be on the following Tuesday, when we understand that the ceremony of unveiling the statue of Dr. Martineau in the library of the College will also take place.

The rest of the meeting was occupied with a prolonged discussion on a report of the Committee dealing with proposed changes in the regulations affecting the relations of undergraduates to the College.

WITHOUT the rich heart wealth is an ugly beggar.—Emerson.

LITERATURE.

SOME RECENT BOOKS IN THE DEPARTMENT OF COMPARATIVE RELIGION.

I HAVE been asked to name some of the most important books in Comparative Religion which have come under my notice in the last few months. Such description must needs be brief, yet it may be possible to indicate the significance of a few volumes for the general reader.

The first place is assuredly due to the Gifford Lectures of Professor C. P. Tiele, delivered at Edinburgh in the closing months of 1896, and published last autumn under the name of "Elements of the Science of Religion." (Blackwood and Sons.) This series is concerned with "morphology." It is a study of the various changes of form through which the main conceptions of religion, as expressed in phases of intellectual belief, have successively passed. The essence of religion Professor Tiele finds in the "frame of mind adapted to the relation between man and his God," which "thus becomes a definite sentiment towards God." This sentiment constitutes the indestructible life of religion, though it is of course itself capable of enrichment and exaltation as thought and conscience bring more and more experience to nurture its growth. The object of these lectures is to trace this growth from the lowest nature-religions to the higher ethical faiths, to estimate the moral and spiritual forces which play through them, and ascertain (if it be possible) the outward stages and the inner laws of their development. The treatment is necessarily somewhat abstract, owing to the narrow limits of ten lectures. Everywhere the reader feels that the author's argument is based on a knowledge at once comprehensive and minute, and he longs for a fuller concrete presentation. The book, therefore, is well calculated to stimulate further study, and it supplies at once a beautiful example both of method and spirit. It seeks to establish a solid basis in a wide survey of actual facts apart from preconceived theories; and it estimates these facts in a thoroughly sympathetic temper. On the one hand, Dr. Tiele finds ever multiplying varieties; on the other, constant simplification. Both these tendencies are involved in man's growth in religious self-consciousness. Both may be expected to continue working side by side in the future, but we shall learn to subordinate the changing forms to the permanent essence. On the ontological aspects of religion Dr. Tiele promises us a further course next winter; it is earnestly to be hoped that it may soon come into the hands of English readers.

A passing word of hearty recognition must be offered to the second series of American Lectures on the History of Religions, by Dr. D. G. Brinton, of the University of Pennsylvania. Dr. Brinton's wide knowledge of the archæology of the lower culture naturally suggested his subject, "The Religions of Primitive Peoples." (G. P. Putnam's Sons. 1897.) The nucleus of the whole lies in the three lectures on "primitive religious expression"—namely, in the word, in the object, and in the rite. These are, of course, only outlines, but they are rich in suggestion, and the abundant references supply students with important clues to

further inquiry on their own part. Dr. Brinton finds himself again and again obliged to dissent from the brilliant theories of the lamented Professor W. Robertson Smith, and he renders real service to the general reader by pointing to groups of evidence which did not come within Professor Smith's range. On the question of the origin of myths Dr. Brinton holds very definite views; the brevity with which they are expressed does them injustice; but he contrives to find place for illustrations of the "disease of language" theory against which the anthropologists have waged such bitter war, and to controvert the suggestion that mythology depends upon ritual. Scrappy as the lectures seem, they are full of interesting materials for thought.

It is impossible in a short paragraph to do justice to Mr. R. W. Frazer's "Literary History of India." (T. Fisher Unwin, 16s.) His earlier books have proved his familiarity with Indian life. In the present volume he attempts to condense into a connected narrative the vast product of three thousand years of thought. A history of Indian literature is at once something more and something less than a history of its faiths and philosophies, their rise, their interaction, their decline, and the attempts to reform them. It involves, no doubt, an insight into many forms of speculation, and a wide sympathy with diverse types of conflicting ideas. But it also involves a large variety of questions connected with the processes out of which our present books have emerged. So much of the early literature came out of religion that its history must take account of it; yet the historian must not forget the vehicle while he is concerned with its contents. Mr. Frazer is naturally often more interested in the conceptions which he expounds than in the books which present them; and the student will occasionally miss details which he might legitimately have expected to find. Even when they are supplied, they are not always accurate; thus of the two great epics the Rāmāyana is credited with 48,000 lines, and the Mahābhārata with only 20,000 (p. 213); the number should have been upwards of 200,000. Some important branches of Indian literature seem unaccountably ignored, such as the vast collections of fables and popular stories, whether Buddhist or Hindu. Neither the Jātakas nor the Pañcatantra nor the Hitopadesa can be found in Mr. Frazer's index nor traced in his pages.* On the other hand, his account of the drama and of unfamiliar byways—whether among vernacular products of popular wisdom, such as the Tamil proverbs, or the modern romances of living Hindu novelists—is full of interest. Much may be forgiven to a writer so picturesque in style, so capable in discernment, and so full of intelligent appreciation. These gifts are amongst the essentials of the literary historian. But spelling counts for something, too, and it is to be regretted that these pages should contain such numerous misprints. Thus we have *Aryāvarta* and *aryāvartā* (p. 17) for *āryāvarta*, *skandas* (p. 137) for *skandhas*, *vārttikhas* (p. 151) for *vārttikas*, *Dareios Kodomameos* (p. 171) for *Kodomannos*, &c. The familiar name of "Professor Henry Morley" (p. 151) should not have been

substituted for that of the late W. H. Morley (author of a "Digest of Indian Cases, 1850"). On p. 403 Ram Mohun Roy is said to have been "buried at Bristol in 1853;" he died, of course, in 1833. The useful list of books at the close does not escape grotesque disfigurement, as when Sir W. W. Hunter's "Rulers of India" series is said (p. 453) to be "edited by Oxford"! Such blemishes can easily be removed in another edition; at present they expose to needless shocks Mr. Frazer's reputation for the accuracy required by the literary historian.

Egypt continues, of course, to excite the interest of students of all grades of scholarship. Among the most valuable recent aids to the comprehension of her ancient mysteries must be counted the translation of the "Book of the Dead," by Dr. E. W. Budge. (Kegan Paul, Trench, Trübner, and Co.) The judgment of his rendering of the text must be left to experts: it is enough to indicate here the rich contents of this volume. Three years ago Dr. Budge published the text and translation according to the Papyrus of Ani. He now offers a complete translation of what may be called the Theban recension, which includes a number of chapters hitherto unpublished, derived from various recently acquired papyri. An introductory history of the "Book of the Dead" describes the phases through which it is known to have passed in successive dynasties, and eighteen carefully executed plates show the changes in style from the pyramid texts between 3300 B.C. and 3166 down to the Roman period. The important extracts from the pyramid texts discovered and first translated by M. Maspero, and now for the first time presented in English, pp. cxix.-cxlvi., reveal the enormous antiquity of the cycle of conceptions embodied in this strange literature. Dr. Budge also adds some striking texts from later ages, one dated about 1000 B.C., a second (designated the "book of breathings") from the Græco-Roman period, and a third showing how the old ideas still lingered on in the days of the Roman empire. The older recensions, it is well known, do not contain the famous judgment scene, which is first pictorially represented in the fifteenth century B.C. Under what precise circumstances this great idea was thus formulated it is at present impossible to determine. But the hymns to Ra and Osiris which also enter the book at this date show a different type of thought from that exhibited in the Pyramid texts. A few phrases condensed from these compositions (about 1400 B.C.) will give a striking glimpse into Theban religion. Ra is the solar disk considered as the manifestation of the invisible God:—

Homage to thee, O thou who art Ra when thou risest and Temu when thou settest. Thou art the lord of heaven, the lord of earth, the creator of those who dwell in the heights and in the depths. Thou art the God One who came into being in the beginning of time. Thou didst create the earth, thou didst fashion man, thou didst make the watery abyss of the sky, thou didst form Hāpi (the Nile), thou didst create the watery abyss, and thou dost give life unto all that therein is. O One, mighty one of myriad forms and aspects, king of the world, lord of eternity and ruler of everlastingness, who dost rest upon Maât (Law, the ideal principle of righteousness and truth), thou art unknown and no tongue is

worthy to declare thy likeness; only thou thyself canst do this.

Out of the extraordinary medley of exalted thought, of fantastic speculation, magic, and morals, characteristic of Egyptian religion, Professor Flinders Petrie brings a number of sketches full of suggestion and insight, in the form of lectures on "Religion and Conscience in Ancient Egypt." (Methuen and Co. 2s. 6d.) The range of illustration is wide, for it includes a dissertation on the nature of conscience, and curves of conscience money for the last thirty years; but it is still incomplete, as Professor Petrie himself acknowledges, for the collections of proverbial wisdom which supply the chief materials for his moral estimate are of quite a different type from the great hymns, as any student of the Old Testament will readily understand. But the book may be warmly commended for its freshness and vigour.

Mr. St. Clair boldly entitles his studies in the "Book of the Dead" *Creation Records*. (David Nutt, 10s. 6d.) The book is an exposition of the astronomical symbolism which the writer discovers in Egyptian mythology. It is the fruit of much patient inquiry, founded on the labours of modern scholars. Its value as a clue to the ancient records beside the Nile must be judged partly on astronomical grounds which lie beyond my knowledge. In the case of a people far advanced in civilisation there is, no doubt, much to be said for the main thesis. But the author does not carry me with him when he suddenly enlarges the scope of his conclusions and announces that the key to mythology in general is to be found in astronomical facts and in rectifications of the calendar (p. 28). No grounds whatever are assigned for this astonishing leap; but the principle is freely applied without any attempt to trace the historic genesis of particular myths over a wide field. Thus, the fall of the angels is explained by the movement of the pole due to "precession," the former pole-star falling away and carrying others in its train. The Deluge story has a similar origin (p. 436): "in some legends it is represented that the Deluge was called for by the sins of mankind. In the Book of Enoch it is the fallen angels that lead men into sin. Men went astray through following the stars, after the stars had ceased to be trustworthy. Even if the astronomers were wise enough to correct the calendar, the people were stupid enough to walk in the old paths." This kind of interpretation is not convincing: comparative mythology has many roots, and no single key can explain everything.

In conclusion, a stray reader here or there may like to be informed that the excellent *Année Philosophique* continues its yearly course; the new volume contains an important essay by M. Renouvier on the "Idea of God," together with other dissertations and a valuable series of notices on books relating to the history and philosophy of religion. The same publisher, M. Alcan, now issues the first number of an *Année Sociologique*, under the direction of M. Emile Durkheim, Professor of Sociology at Bordeaux. This contains two substantial essays, occupying 110 pp., and a carefully classified series of analyses and bibliographical notices extending through 440 more. The section on religion covers more than 100 pp., and includes a wide survey of recent investiga-

* The reference to Wilkins's translation of the last-named in 1787 (p. 5) of course does not count,

tions in almost all departments. One division deals with the lower culture, another with the beliefs and usages concerning the dead; myths, ritual, the great religious Biblical and non-Biblical, all have their turn. There are some unexpected omissions; but they may be rectified hereafter. The new annual bids fair to render most useful service.

J. ESTLIN CARPENTER.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Footsteps in Human Progress. By J. Samuelson. 2s. 6d. (Sonnenschein.)

The Real Gladstone. By J. Ewing Ritchie. 5s. (Fisher Unwin.)

Christ the Revealer. By J. H. Thom. 2s. (Philip Green.)

The Literary Life of Edinburgh. By Moncur Sime. 1s. (Clarke and Co.)

Lao-Tze's Sao-Teh-King. Introduction, &c., by Dr. Paul Carus. \$3. (Kegan Paul.)

The Heritage of a Great Life. By the Rev. Canon Eyton. 1s. (Kegan Paul.)

Tourist Guide to the Continent. Edited by Percy Lindley. 6d. (30, Fleet-street.)

Studies of a Biographer. By Leslie Stephen. Two Vols. 12s. (Duckworth.)

English Illustrated, Woman at Home, New World, New Century Scribner's, *St. Nicholas, Magazine of Art, Family Magazine, Church of England, Contemporary Review, Nineteenth Century, The Century, Macmillan's, Young Days, Good Words, Sunday Magazine, Cornhill.*

OUR advertising columns contain an announcement of a Congress to be held July 12-15, by the International Federation for the Abolition of State Regulation of Vice. In directing attention to the Congress we have no need to emphasise the need alike for stern resolution and for discriminating wisdom in regard to this subject. We trust the Congress will help to develop both.

WE observe that the *Times* critic wrote last week as follows with regard to Mr. R. Hope-Pinker's statue of Dr. Martineau:—

But, of all the portrait statues in the exhibition . . . by far the most satisfactory is Mr. Hope-Pinker's, seated full length, in marble, of Dr. Martineau (1832), which is about to find an appropriate home in Manchester College, Oxford. Not even Mr. Watts has done more justice to the noble head and dignified presence of the venerable philosopher, who still, though three or four years senior to Mr. Gladstone, retains to the full his rare powers of thought and of eloquent expression. Mr. Hope-Pinker is to be congratulated on this very considerable work.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.”—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —“JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London.”

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE NEEDS OF OUR SUNDAY-SCHOOLS.

SIR,—Under the above title you published in your issue of June 11 a portion of a paper read by the Hon. Mrs. de Beaumont Klein before the recent meeting of the Sunday School Society in Liverpool.

There is so much in this paper that is of value to the Sunday-school teacher that I venture to call attention to it in case any of our teachers may not have seen it.

I do not propose to touch upon the many points of interest which the paper contains, but one of them appeals so strongly to what, in the course of a long career of Sunday-school teaching and superintendence, I have felt to be of vital necessity, that I venture to dwell upon it a little. I allude to what the writer says on the subject of prayer.

I believe that in our schools the use of prayer in the opening and closing services is, happily, general, and I think that few of our children would be unable to repeat the Lord's prayer. But whether our children are being, in Mrs. de Beaumont Klein's words, “trained gradually to express their spiritual needs in simple words, until the time comes when they will be able, without any set form, to give full personal expression to those same needs,” I am not so sure. It is a question that deserves the most serious thought of every teacher.

Many of us have experienced the inestimable blessing of having been trained by parents or friends in early years in the personal recognition of God and His love, through the daily use of some simple form of prayer. At the time perhaps it was not fully understood, but as years, with experience and trial, have come upon us the influence of that early training has borne its fruit, and we have entered upon the happiness of full personal communion with God and found comfort and strength in frequent prayer.

Now few of our Sunday-school children experience this advantage in their homes in infancy and youth, and Sunday-school teachers should therefore, I think, stand to their scholars in this matter *in loco parentis*, and in their teaching endeavour to implant the seeds of prayer in the soul of the child.

How this is to be done demands our most earnest thought. Who would teach must first learn, and to exercise prayer ourselves is the surest way of qualifying ourselves to lead others in that time of youth through which we have passed under prayerful influences.

I would venture, then, to carry Mrs. de Beaumont Klein's recommendations beyond the children to the teachers, and would ask them to consider whether it would not be well to make their weekly teaching the subject of earnest prayer for God's guidance and blessing.

When they meet together periodically, as is the custom in most schools, to deal with the numerous matters that have to be considered and arranged, I think that prayer should have a place in their pro-

ceedings. I am sure that they would find their strength for their work increased and their union consolidated thereby.

And in the larger gatherings in connection with our Associations, when a number of earnest workers are assembled together to reckon up the work of one year and prepare for that of another, how much encouragement might be imparted if all present, under the guidance of some trusted religious teacher, were to join at the close in commending their efforts to the Source of all spiritual influence and in asking for His help and blessing.

I confess that I leave meetings of this kind with a sense of an unsatisfied desire, an unfulfilled want, whenever this simple act of devotion and trust is omitted.

I sincerely hope that the earnest and thoughtful words of Mrs. de Beaumont Klein may bring this whole subject of prayer in our Sunday-schools, and amongst ourselves as teachers, before us with renewed force, and that we all, like Jesus Christ, may find in constant communion with the Father that steadfastness and strength which we all need in carrying on so high and important a work as is the training of young souls in the ways of religion.

F. W. TURNER.

June 14.

MANCHESTER DOMESTIC MISSIONS.

SIR,—It may interest many of your readers to learn of the effort that is being made in the Manchester District to bring about a closer co-operation between the Missions and the Churches.

It is not every church that is able to support and maintain a Mission Station of its own; and Mission work consequently is apt to be overlooked by those who manage our church affairs as a matter utterly beyond their means and entirely outside their sphere. It has thus come about that very many of the Free Churches, whilst inspiring individual workers to go forth alone and help at our Mission Stations, have not, as churches, felt any responsibility themselves in reference to this ministry at large among the poor and the outcast.

Whether or not it be a serious loss to a church to let go altogether its hold on the missionary spirit which so largely built up Christianity, it is certainly a very serious loss to our Missions themselves to feel that the churches, as churches, and I might add as Christian churches, have no interest in them and feel no responsibility in regard to their work.

Our Mission Societies are well aware that their origin is to be found in that Christian teaching which the churches set forth, and they look to the churches as to the source whence has come the early education and inspiration of their individual founders, subscribers, and supporters. The bond between the in-going church teaching and the out-going Mission work is so intimate, that the church life and teaching is the inner source, and the Mission work the outward expression of one and the same Christian spirit. The Mission work is thus the work of the churches, and will continue to be done as long as their teaching continues to be taught. It is therefore with perfect naturalness that our Manchester Missions are now appealing to the churches of the Manchester District to recognise this Mission work as part of their own work, and

as churches to take active part in the management and direction of these Missions established in their midst and under their Christian influence.

No further change is intended, as regards organisation, beyond that of adding this new factor to the old. Each church is being asked to add to the present Mission Committee two delegates (the minister and one layman). This should greatly help the Missions by bringing their interests to the knowledge of all; and it should also enable churches, which by themselves could do nothing, to do at least something in conjunction with others towards maintaining the Christian ministry at large, where it is most needed and most helpful, among the sinful, the outcast, the unfortunate and the poor.

The large committee which it is thus proposed to form will elect an executive committee and also a branch committee for each Mission, meeting at the respective Mission Stations. Delegates will thus have every opportunity of seeing the work that is being done, and of helping to do it.

Whatever difficulties there may be at first in obtaining the consent of churches to an annual collection and the appointment of a local treasurer, it is hoped that when the delegates have been and seen the work and a wider interest has been created in it, this difficulty may gradually vanish.

It is important, after saying so much about the co-operation of the churches, that I should now all the more emphasise the real foundation on which our Missions ultimately rest, and call attention to the very special effort now being made to arouse the interest of individuals, and the special canvass for £200 per annum in new subscriptions which the Committee are making among their personal friends. It will thus be seen that the Society's new connection with the churches has in no way altered its countenance towards its personal friends.

I have to only add that this letter is not from the secretary officially, but from one who has also other interests of his own in the larger issues of our church life.

WILFRED HARRIS.

THE "MOSTLY FOOLS" QUOTATION: NAIL IT DOWN AGAIN.

SIR,—The following appeared in THE INQUIRER some little time ago:—

One more error to nail down promptly. Carlyle did not say "mostly fools." A writer in the *Bookman*, who appears to write with authority, says the passage so generally misquoted occurs in an article on Ireland contributed by Carlyle to the *Spectator*. He said the population numbered twenty-seven millions—"Many of them" fools. Less dyspeptic philosophers may admit as much. But let the correction be noted.

As an appreciator of Carlyle and also of THE INQUIRER I duly noted the correction and have trusted to it until yesterday. And now I wonder what my memory was doing at the time! A suggestion caused me to turn last night to my copy of Carlyle's "Latter Day Pamphlets," the chapter "Parliaments," and on p. 192 (People's Edition) I found the words which, according to the above authority, "Carlyle did not say." Yet here in his book they are after all. "Consider, in fact, a body of six hundred and fifty-eight miscellaneous persons set to

consult about 'business' with Twenty-seven Millions—mostly fools—assiduously listening to them, and checking and criticising them," &c. The curious thing, to my mind, is that I had not only read it many years ago, yet so far forgot it as to accept and note the "correction" of my INQUIRER backed by so eminent a literary journal as the *Bookman*. Doubtless hundreds of well-read men and women saw the "correction" at the time, and some readers would note it with acceptance, as I did. The amazing thing now to me is that, so far as I am aware, we all accepted the "correction," although the facts against it stood in our Carlyles all the time, the phrase "mostly fools" occurring more than once in the same chapter. What the whole moral is I am not quite sure. But in this busy getting and forgetting time we may as well be accurate when we can, and therefore some of your readers, like myself, will have to nail down once again the fact that, whatever else Carlyle said, he did say "Twenty-seven Millions—mostly fools."

June 28.

J. J. WRIGHT.

[Perhaps the "moral" is—"not all of them fools!"—ED. INQ.]

THE CHILDREN'S COLUMN.

I REMEMBER once reading about three words that were said to be the most difficult to say of all the words in the language. Now you may turn over in your minds a great many long words, and some with very strange pronunciations, but I think it would be a long while before you guessed those that I read. Here they are: "I WAS WRONG." Very short, very simple, are they not? Yet very few are wise enough or good enough to be able to say them and mean them at the proper time.

It is so hard to confess we have made a mistake. People will laugh at us, or we think they will; we shall feel so "small," and so "taken down." Yes, it would be easier to do some very hard task, easier even to do the thing we dislike most of all, anything would be easier than to say we were wrong. The more you think of it the more difficult it seems, till at last you will say it is almost impossible. Three little words, yet the hardest to say of any in the language!

Now, we must learn to say them when the time comes; the harder the task the braver we must be as we come to face it; let us see why these simple words stick in our throats, why even grown-up people find them difficult.

Have you ever heard of "Pride"? Well, it is pride that prevents us admitting our mistakes in most cases—a false kind of pride, because real pride is a good thing. Suppose you were telling one of your school fellows about an enormous elephant you saw one day in the show, and said that his leg was as thick as the elm-tree at the bottom of your garden, and suppose that later on you found out you had made a mistake, that the elephant's leg was really only about twelve inches through, would you tell your friend you were wrong? It would be hard to have to do it, because—because your pride would be hurt, because you would have to confess that you had made a slip.

But, and this will make these difficult words easier to say, remember everyone

makes mistakes; even the very wisest men who have lived have made mistakes, and big ones too, the wiser they were the sooner they said "I was wrong."

We must not mind whether others think worse or better of us for it, but we must always be ready to admit errors and faults, and even be glad to admit them.

If everyone learned to say these three hard words quarrels would all stop. What a happy world with no quarrels! Do you ever quarrel? Do you ever say unkind words? I think I hear some of you whisper "Yes"; but I know it only happens when you are cross, or, as we say, when you are in a bad temper. Next time there is a quarrel and you have had time to think and see how foolish, how unkind, how wrong you have been, go straight to him or to her and say (from your heart) those most difficult of words—"I was wrong." You will hardly believe what an effect they will have; everything will at once get straight, and you will feel so happy and so free that you will wonder three words could work such marvels.

Sometimes we think things we ought not to think and have wishes that are bad; sometimes we do deeds that no one on earth can see. When we feel how wicked we have been, we must very humbly and yet very trustfully say to God—"I was wrong."

ARTHUR HARVIE.

TO CORRESPONDENTS.—Letters, &c. received from J. S. P.; R. D. H.; A. D. T.; F. K. F.; W. L. T.; H. A. Will friends please send editorial matter direct to the office this month?

THERE is an insincerity, arising when the imports exceed the exports of the mind, and all one's views are borrowed till there is no vision.—C. A. Bartol.

It is not style or rhymes, or a new image more or less that imports, but sanity; that life should not be mean; that life should be an image in every part beautiful; that the old forgotten splendours of the universe should glow again for us; that we should lose our wit, but gain our reason. And when life is true to the poles of Nature, the streams of truth will roll through us in song.—Emerson.

THE great miracle of Christian history is not the growth of the Church or of the creed, but the strong stream of life—the stream of divine life flowing on in human channels. Think how the very name of Jesus has been to millions a symbol and a pledge of the love of God. Faith in one good man has meant, also, faith in all good men and faith in God. The mystic talk about feeding on his flesh and blood must be interpreted by our own sweet experiences of being nourished by our share in other lives; and, what Jesus is to so many, you and I surely might be to some. Do we not know men and women who are like guardian angels? And is not the same sacred charge given to every one of us? Does not the fact that we live in a world of human beings constitute an appointment to divine service? As we grow more self-forgetting, and come into the sphere of inward peace and power, we shall have peace and power to give. Our pity will flow out: we shall beckon the sad and suffering and heavy-laden to come unto us, and rest.—Charles G. Ames.

The Inquirer.

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LONDON, JULY 2, 1898.

MANCHESTER COLLEGE, OXFORD.

THE end of the session at Manchester College marks not merely the completion of another year's work and the welcome arrival of the summer vacation, but for the students who have finished their course, and for those who have the interests of our ministry at heart, a more momentous change in the calling of new men into the field of active service. The Valedictory Service in the College chapel not only bids farewell to the students whose time of preparation is completed, but in the same act of worship and consecration welcomes them into the ranks of the ministry. We are glad to be able to print in full the address of welcome given by the Rev. W. E. ADDIS at the service of last week. It was an address of intimate appeal, which might seem to concern only the students to whom it was spoken and the immediate friends who were present with them at the service; but we trust it will be widely read, and we are confident that it will be profitable to the members of our congregations in helping them to enter with completer sympathy into the difficulties and the aims and aspirations of a faithful minister, while to a larger circle of ministers than those who had the privilege of joining in the service it will come with earnest appeal, and with the refreshment and stimulus which is in every word spoken out of the heart of a living faith.

The past session, if we may judge from the public proceedings at its close, reached a high average in efficient work, and there is every promise that the ministry of our churches will be substantially strengthened by those

who are now prepared to devote themselves to it. The most cordial good wishes of the friends of the College follow the students who thus go out to put to the test of a larger experience the training they have received, while with the new session fresh students will be welcomed to the work of the theological school.

Of the matters of public interest, which will be found in our report of the meeting of the College Trustees, there is one which we cannot pass over in silence. A year hence, as the Chairman said in reference to this matter, will be the most fitting time to take what adequate notice may be possible of the resignation of the Rev. J. ESTLIN CARPENTER of his professorship and his office of Vice-Principal of the College. But the reading of the Committee's minutes and Mr. CARPENTER's letter of resignation at the Trustees' meeting made the matter public, and we cannot thus announce it without giving some expression to the feelings with which we know the intelligence will be received by the whole body of the friends of the College.

At the end of the next session Mr. CARPENTER is to lay down the offices which he has held with such immeasurable advantage to the College, and with relations of such happy and unbroken confidence between himself and all those who are engaged in its work and management. For twenty-four years he will have held his professorship, and as many generations of students will have left the College, richer not only for the actual instruction given, but still more for what they have received from the teacher, in constant personal relations of trust and friendship with the strenuous and devoted spirit of one of the noblest of men.

If the prospect were of the absolute and final severance of Mr. CARPENTER's connection with the College, it would not have been possible to accept his resignation, as has been done, even in submission to his urgent and decisive reasons, based on the claims of other work, and to his judgment of how in the coming years he can best serve the cause to which the College also is devoted. But while it is only the complete confidence in Mr. CARPENTER felt by all concerned, which has prevented a prolonged struggle over this decision, it is matter for the utmost satisfaction that he will still remain within the circle of the College influence. An honorary lectureship in Comparative Religion, which Mr. CARPENTER has expressed his willingness and his desire to undertake, will retain for the College the honour and the advantage of rendering a service to the theological learning not otherwise so adequately rendered in the University itself; while in the ministrations of the College chapel, and in other special ways, we may hope that for many years to come future students of the College will share something of the privilege to which

Mr. CARPENTER's old students have owed so much.

It was in 1875 that he resigned the pulpit of Mill Hill Chapel, and in October came up to the College, then in London. The happiness of a settled ministry was from that day denied to him, but in many hearts is the secret witness to the true ministry which he has continued to exercise, for enlightenment and the strengthening of a joyful spirit in religion and the quickening of the deeper life. No one could work for Mr. CARPENTER without gaining a loftier ideal of persistent faithfulness. It must have been a stubborn and irresponsible heart indeed, or a nature hopelessly encased in self-conceit, that could listen to his teaching, and be in his company, without being awakened to a new earnestness, and gaining larger views of the nobility of life, the wealth of its beauty, the sacredness of its trusts. If his own energy and rich accomplishment became the despair of less vigorous workers, the standard of faithful effort was yet established, and the debt of gratitude for an awakening touch and a new spirit of consecration received in his companionship has been such as in many lives cannot be measured nor put into words.

It is with profound regret that we have learnt that Mr. CARPENTER's full connection with Manchester College is so soon to cease, and we could not be content to make the announcement without some immediate word as to what this must mean to the highest interests, not of the College only, but of our churches. At the same time we are thankful to know that some measure of his services may still be retained by the College, and that in the future, as in the past, the whole strength of a life, endowed with rare and beautiful gifts, will be devoted to the service of truth, humanity, and God.

THE Rev. J. J. Wright, the Editor of *Young Days*, will conduct a service for Sunday scholars from the London schools to-morrow afternoon (July 3rd) at Essex Hall.

MR. CHRISTOPHER THOMAS ATKINSON, B.A., of Magdalen, Oxford, a grandson of the late Mr. Christopher Thomas, of Bristol, has just been elected to a Tutorial Fellowship at Exeter College, Oxford.

BRAHMO SOMAJ MUNDIR RESTORATION FUND.—The Rev. James Harwood (105, Palace-road, London, S.W.) acknowledges, with many thanks, the following further subscriptions to this fund:—Misses M. C. and C. A. Martineau, £10; Mrs. E. J. Nettlefold, £2 2s.; and Mr. Wm. J. Hands, £1 1s.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 79, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—"A. K." and Friends, £1 12s. 6d.; Mrs. Evans, 10s.; Miss E. F. Lee, £1 1s.; Mr. and Mrs. Frank Preston, £1; Mr. John Quintrell, 10s.; "W. J. H.," 5s.; Mr. W. C. Tally, £2; and Mrs. Hands, £1 1s.

THE PULPIT.

THE PRESBYTERIAN YOKE.*

"Be not entangled again in a yoke of bondage."—Gal. v. 1.

A WELL-WORN saying, truly; but it is an exhortation ever wise, ever timely, and—in an unperfected world—constantly necessary. And yet it is as marvellous as it is painful to observe how, again and again, men have found themselves unable to take that yoke from their own necks, or to resist the temptation of trying, at least, to fasten it upon the shoulders of others!

The persecuted has remembered his bitter lessons so well that he has himself become a persecutor, when he, in his turn, happened to hold the reins of power. The heretic, in the estimation of one Church, has not unfrequently become the dogmatist in the sight of another Church. The very stream of religious liberty seems to have been blocked by the multitude of those who clamorously vaunted their sole right to float upon it! And this is the solemn, and, alas that it should be said! the re-iterated record of religious history, and it is a question whether any religionists are in a better position to review such facts quietly and disinterestedly than the members of those isolated, struggling, and often misunderstood churches gathered here to-day.

Thank God the world knows us not, even as it knew not our Master! We have nothing to gain by our religious opinions or attitude. Our sympathies, as we look back over the stirring life of the last two centuries and a-half, seem, always, with the oppressed, the brave-hearted, the seemingly beaten little liberal-minded minority. With sorrow for the past and yet with hope inspired by what we believe a right principle—and by that alone—it is ours by a glance over the days gone by to mark how

Freedom's battle lost and won,
Descends from bleeding sire to son;

and while some men praise one party and some another, surely our heart, our love, our tenderest reverence all go out to the few men who stood, who fought, who died for the individual freedom in every respect of every soul in the sight of God, and in untameable defiance of every unrighteous law of man. We have no choice but to oppose ourselves uncompromisingly to the unworthy, the self-debasing worship of mere authority, or to the unholy striving after its mere semblance. The seductive temptation to it we have to put aside kindly, but firmly. The path thereto is stamped with the footprints of the priest and of the sectary. Why! it is the men who yearn for power not only over their brethren's thoughts, but for direction over their life—who kindle their candles and shut out the light of day itself, and plume themselves upon the possession of an "authority" that is unchallengeable.

What is our position in their eyes? Who, in the miserably belauded mediæval days, had our lot been cast therein, could have said that the expression of our individual convictions on matters of religious doctrine counted for nothing, or could have worshipped with any save the devoted few, who were pointed at with indignity, and who, even in a British Parliament, were

left till the very last before they found deliverance from the power of the magistracy and from the fangs of priestism? Like a stern alarm bell shaking men from self-indulgent slumber, the voice of history rings out the danger of entrusting men with power over their fellows' thoughts, with anything like centralised authority—yea, though the attempt wear the harmless look of efforts merely directed to the organisation of the expression of opinion!

The flesh-pots of Egypt are unholy. God keep all free and faithful souls from lusting after them even to-day! As if to rebuke us with a timely warning, remembrance tells how such a peril testified its imminence and revealed the catastrophes that followed it, even in Reformation days; for, when Calvin sent Servetus in a chariot of fire to heaven he could not have done a worse day's work for the principles of that Reformation whereof he imagined himself a pillar. Elizabeth of England, herself just escaped from the shadow of the Tower and from the terrors of death which Gardiner of Winchester held over her, so far forgot the very principles to which she had once so confidently (and, as she believed, so evangelically) appealed, as to write herself down a tyrant and a persecutor in the blood of the Puritan and the Anabaptist: and that she did when she allowed her fierce Protestant Archbishop, Whitgift, to consign Penry, "the Apostle of Wales," to the gibbet, because he conformed not to her Church, and when she sent Greenwood and Barrow to bear him company on the journey from this fierce world

To where beyond these voices there is peace.

And so the oppression of the Tudor gave place to the struggles of the Stuart; and still, never for a moment fearing the face of man, Religious Freedom shared the fortunes of the fray. Then, upon the ensign of the host contending against the authority of prelacy, another name was blazoned. Presbyterianism comes to the front: "Our Presbyterian forefathers," as we hear them called, play their part, and now the question is, Came they with any better promise? At first, it did seem so; they did strive for larger liberty: but the dispassionate student of history is justified in saying that the amount of liberty for which they contended was limited to a degree. The thorough-going application of their principles of religious freedom even they could not away with; and of that statement proof enough is discernible even in a hasty survey such as the present. In that death-struggle between King and people, in the days of the first Charles, the experience of Religion wonderfully paralleled its vicissitudes in the reformation days of Henry VIII.

In those Tudor times the moving force of the Reformation in England was more largely a political force than some people might like to admit. And it is as impossible to detach from the consolidation of Presbyterianism in England, at the Stuart crisis, the political considerations indissolubly bound up with it. The King looked for help from Ireland, and Ireland failed then. The people who struggled against him turned imploringly to Scotland; and we may suppose it was but human that the Scotchmen should grant assistance, upon certain conditions! They did so; they demanded the acceptance of their "solemn League and Covenant" by the English people. Pressed as the

nation was, it stood not too nely upon terms, and, by that same "Covenant," Presbyterian England vowed with Presbyterian Scotland not only to promote the worldly and temporal aims they had in view, but they both sacredly pledged themselves to a purpose, the very mention of which justifies us in denying to them the title of champions of freedom in matters pertaining to religion. Yea, these Presbyterians, whose praises are so loudly sung in our ears, these very men, just out of the fire themselves, made a solemn vow to "extirpate all heresy"—"to extirpate!" mark you. Not to reason with, not to convince, men who held freer opinions than their own—but to root it out! What more could Laud have done? To what greater, what more terrible, task has the fearful Holy Office of the Roman Inquisition ever addressed itself? In view of such matters of actual history, can we not see how true and how thoroughly justified are certain wise and thoughtful words that appeared some two months since over the name of the faithful and fearless minister of the very house of prayer in which we are assembled now?

"I confess," he says, "my impression is that our Presbyterian forefathers were even more dogmatic than the Church—more strict, I mean, about conditions of membership, and certainly about admission to Communion. I shall be glad," he adds, "of correction and enlightenment if I am in error."

Nay! no enlightenment is needed, no error to be corrected, in such an accurate statement. The Presbyterians, by their own solemn League and Covenant, were not adverse to persecution. What direr thing can be said than that? And well, methinks, may you and I look earnestly elsewhere for our spiritual godfathers. In the ranks of the fathers of the Reformation in Europe never one voice was uplifted against the sin of persecuting a man for his religious opinions save the voice of Socinus, the avowed champion of Unitarianism; and you, friends and brothers in the ranks of religious freedom here in Yorkshire, who, by the title of your Society, frankly and honourably tell the world what your cherished convictions are, without pretending to say what your successors' doctrines may be, or shall be—you, as devoted members of the "Yorkshire Unitarian Union," may dwell with satisfaction on the remembrance that when half your ancient Presbyterian communities here in Yorkshire a century and a half ago had died the death of the "unstable" man, the breath of a deep and of a truly evangelical conviction went through the valley of dry bones, and woke the men, who only slumbered, by the appeal of Unitarianism on behalf of the one God and Father of all, above all, and through all, and in all!

Alas, indeed, for the broken hopes that saddened the rise of the Presbyterian ascendancy! What a noble opportunity those men had—but they failed. They gave way to the awful temptation of entangling themselves and others in a yoke of bondage.

And what are we to say of the spirit of the far-famed Westminster Assembly? That gathering of Presbyterian Divines imposed this noted covenant not only on the ministry but on the laity as well. Whatever they might say against the covenant, or in criticism upon some of its

* Preached at the Annual Meeting of the Yorkshire Union, June 15, 1898, by the Rev. A. N. Blachford, B.A.

clauses, "they let it be distinctly understood," even as the historian has remarked, "that they were not in favour of complete toleration." It is not without significance to note that that Assembly was comprised almost entirely of Presbyterians. There were, indeed, some half-dozen Independents taking part in it, while the Baptists refused entirely all participation in it! What must have been the spirit of the Assembly when the Independents asked, only to be at once denied, the liberty of choosing their ministers for themselves, and that the power of ordination should be reserved to their own congregations? What, again, are we to say to the fact that the Presbyterians spurned an appeal from their Independent brethren, that if they were to be censured in church matters they might be censured by Parliament and not by any Presbytery? We have been hearing something of late as to the honour attaching to the name of Presbyterian; but it is not toleration in religion that that name can ever stand for! And that is simple historical fact. If one name has been mentioned more prominently or honourably than another it is the name of Baxter. Yet what are we to say of him? What attitude did he himself assume towards the followers of George Fox. Why, unhesitatingly and intolerantly he condemned the Quakers to perdition! When, at Fox's persuasive power, men left other Churches and joined his society, Baxter distinctly wrote:—"I would do all that I can to hinder such an emptying of their churches as tendeth to the more certain filling of hell."

Who, then, can wonder that there was a limit set to such unjustifiable pretensions? Men longed for larger spiritual freedom, and the soldiers of Fairfax and of Cromwell, the broadest-hearted of the Independents, secured it for them. They marched, those old Ironsides, through the city of London, "and we will not," said the army, "have any restraint laid on the consciences of men for religious differences." What answer came from the Presbyterians to that noble cry? Narrowly, timidly, they pleaded that this would open the door and secure toleration for all heresies and blasphemies! Then rose the star of Cromwell, heralding a brief hour of real religious liberty. To the Jew, he sought, he strove, to extend kindness and toleration! Around that unflinching old Unitarian, John Biddle, he drew the strong defence of his sheltering arm. At his side, seconding, if not inspiring, his purpose was found John Milton—his soul aflame at bygone Presbyterian lust for spiritual power. Again and again he smote those apostles of an unreal spiritual liberty with his indignant denunciations, and told the Presbyterians, to their shame, that Parliament

Shall read this clearly, in your charge,
New Presbyterian is but Old Priest, writ large.

It is a sorrowful tale, this story of the loss of that mighty opportunity which Presbyterianism once had. Its confessors verily were entangled in a yoke of bondage, but it was one they fitted on their own necks, and wore deservedly! Little recked they that a mightier than they should come back again, and that a restored hierarchy, unforgetting of its sufferings, should deny to them the very liberty of conscience they had themselves denied to others. The sorrows of the Two Thousand are sad indeed to contemplate;

but still there is the fact that amongst them were men such as Calamy, Manton, Janeway, and others, to whom the Independents had once appealed—in vain—for freedom of conscience. They, too, had to learn in the furnace of affliction how to employ logically the root principles of thorough Protestantism. There came a time when Socinianism—Unitarianism—demanded attention and reply; and that was the time when the world heard of the dispute touching the Exeter heresy. 'Tis a well-known story how the Divines—Presbyterians almost entirely—assembled at Salters' Hall, saved themselves from condemning James Pierce only by the barest majority; and even those accounted liberal committed themselves to a letter to Pierce disclaiming all association with his opinions, and disavowing all sympathy with Arian views. Still, see you the poor shrinking from hearty and unreserved recognition of a man's religious position, who happens to go a little further than his fellows. 'Tis hard for the leopard to change his spots; and who can take the "Presbyterian" as the best type and model for times present or for times to come? The Presbyterian model is only too sadly suggestive of the Presbyterian method! It reminds us, solemnly, of a burden which our fathers flung away from them in times past, and which we, it is to be hoped, are too wise unto salvation of mind and soul ever to take up again. Wherefore, brethren—to our progress, and to our deep joy, and blessing in the things that be of God—let us encourage each other now, and ever henceforth, with the glorious assurance that—"with freedom did Christ set us free! Stand fast, therefore, and be not entangled again in a yoke of bondage!"

PICTURE LANGUAGE AND MIRACLE STORY.—II.

THE CURE OF THE SICK OF THE PALSY.

"Whether is easier (1) Thy sins are forgiven, or (2) Arise, take up thy bed and walk?" (Mark ii. 9.)

THERE are two versions. According to one Jesus ministered to this sick man spiritually (healing the sin). According to the other, Jesus ministered to this sick man physically (healing the palsy). As between these two accounts we ask the question, Whether is easier? And we make this instance a test case. We could hardly have a better. Jesus' spiritual cures were mostly wrought on people who were ill in bed at the time. And our contention is that out of this fact all the confusion has arisen. Let there be no doubts here. We do not for a moment question those pictures of Jesus which represent him as being constantly in and out among the sick, visiting the sick in their homes, having the sick brought to him on their beds. On the contrary, we see here the chief reason of his using the metaphor and language of sickness, for it was his custom to adapt his language to the condition of his hearers. Our contention is simply that in so speaking he referred to their souls and not to their bodies, and that his ministrations to these sick people were of a spiritual nature. This much as to the facts of Jesus' ministry. Next, as to the report of it; our contention is, that as oxygen and hydrogen combine to form water, so the language of Jesus, combining with the

sick condition of the man, formed the miracle story. Can we prove this? we think so.

(i.) Jesus visited the sick, as other Christian ministers visit the sick, as a minister of the good tidings of God. By the death bed and by the sick bed he spoke, as other ministers speak, of the forgiveness of sins, of the love of God, of the life hereafter. Jesus found men at such times, as others have found them, more willing to listen, more open to the gospel message, readier to be converted. Jesus made converts to faith more abundantly, as it would seem from our gospel narratives, among the sick than among any other class of people. He saved souls, he called sinners, he "healed the sick," most of all in the sick room and by the sick bed.

In further proof of this assertion we take the story of his spiritual ministration to the sick of the palsy. The urgency of the man himself almost proves it. His being let down through the roof accords better with the fear of Hell preying on a sin-stricken conscience, and the dread lest he should die before he was saved, than with the mere desire to be healed of his palsy, for which he might have waited till the crowd was gone. The man on his death bed beseeches his friends to take him to Jesus. What follows accords with this. Through all the palsied frame Jesus perceived at once the real trouble, and soothed the agonised soul with just these simple words, "Son, thy sins are forgiven." We have no need here to discuss the unseemly interruption of the Scribes during these last moments of Jesus' ministry to the dying. Suffice it to note that their objection, as always, was to Jesus' spiritual ministration, and to his showing so much love for a sinner. In this case, at all events, Jesus' ministration was spiritual.

(ii.) Whether the man died or whether he recovered we need not pause to ask. We hasten only to note that Jesus had made a fresh convert to the gospel, had called a sinner to repentance, had "healed" another "sick man," and that the report thereof was spread abroad. So far so good. But now our contention is that another report would soon follow it. The simple spiritual report would be pursued by a Miracle story, and for this reason—*this man whom Jesus had healed spiritually was also and at the same time sick of the palsy.* We suppose, then, that when the report went out of another "cure" by "the Physician," people asked "What was the man sick of?" Some therefore said "Oh, he was sick with sin," others said "Oh, he was sick of the palsy." "And Jesus made him whole?" "Yes." Thus a Miracle story would set off at once in pursuit of the spiritual one.

Have we any proof that it did so? Yes, here are both the stories, the Spiritual leading and the Miracle following:—

SPIRITUAL VERSION.

And Jesus, seeing their faith, saith unto the sick of the palsy, "Son, thy sins are forgiven." But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? He blasphemeth; who can forgive sins but one, even God? (Mark ii. 5-7.)

MIRACLE VERSION.

He saith to the sick of the palsy, I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straight-

way took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, we never saw it on this fashion. (Mark ii. 10-12.)

The Miracle story, then, did arise and did give chase.

(iii.) Further, it is evident that as between these two stories it was a point of early discussion, Whether is easier?

Thus the narrator when he came to this point in his narrative had to consider what he should say. More often he would take his hearers into his confidence, narrate both stories, and ask their opinion. "Whether is it easier to say to the sick of the palsy 'Thy sins are forgiven,' or to say 'Arise, take up thy bed and walk?'" (Mark ii. 9.)

It would seem that the arguments on both sides were so strong that this became the stock example for all who would argue the question of the Miracle *versus* the Spiritual in records of the life of Jesus.

Consequently, as often as the two stories were repeated, the question at issue between them "Whether is easier?" was repeated with them. This question then became associated with these two stories, and in a later day, when the miracles had been accepted and such discussions were being discouraged, it was at this point and in this passage that the teacher had to introduce his rebuke. Looking at his audience, and seeing that they were beginning to get ready for a debate, the narrator exerted his authority and rebuked them. "Why reason ye these things in your hearts whether is easier?" &c. and hurried on to assert the miracle with all his vigour.

Still later, this narration of the oral tradition was written down by the Evangelists. In so doing, Mark and others had to explain in the written version, what it was unnecessary to explain in the spoken, that the words "Thy sins are forgiven" "Why reason ye these things in your hearts whether is easier?" and "Arise, take up thy bed and walk" were the words of Jesus, as well as he could remember and as he gathered from the emphatic gesture of the narrator. He accordingly so writes them. By this accident it was brought about that the question "Whether is easier?" and the rebuke "Why reason ye these things?" are both put into the mouth of Jesus, and the working of the miracle settled the controversy! This closes all further discussion as to Miracle *versus* Spiritual records in reference to the life of Jesus. The Miracle story has the Master's approval. Henceforth our Evangelist records further miracles without further question.

(iv.) In conclusion: but for the controversy which, in this test case, has preserved the spiritual story alongside its rival, we should hardly have known that any such extinct race of spiritual stories of the life of Jesus among the sick had ever existed. Another race, the gigantic Miracle story took possession of the field, and drove its predecessors out. Bending over the bed of the dying sinner, those tender words of Jesus "Son, thy sins are forgiven," speak to us of records of the life of Jesus that are lost to us now for ever. Like some fossil creature from an earlier age embedded in the rock, this little specimen of the tender story that once was, tells us by its own escape, what was the fate of all its fellows. For look

where we find it: is it not itself in the very jaws of a mammoth Miracle, as we dig it out through the successive layers of the traditional rock?

From Jesus' picture of the Physician sitting at meat with sinners, to the Evangelists' picture of the Magician visiting the sick, is a long step, but step by step we trace the way it walked—from Picture Language to Miracle Story.

WILFRED HARRIS.

PROVINCIAL LETTER.

NORTHUMBERLAND AND DURHAM.

PERHAPS in no other part of England can the emancipation of religious thought be less adequately measured by the condition of organised Unitarianism than in the two counties of Northumberland and Durham. Our small congregations, scattered amidst vast populations, only in the feeblest manner indicate the drift of thought away from the creeds of the Churches. In my work as a literary lecturer, I have not only frequently visited the great towns in our district, but have also come into intimate touch with the social life of many of our colliery villages, and perhaps the absence of any clerical conventionalism has enabled me to look behind the scenes more effectually than would have been possible in the conduct of a theological mission. I have been intensely interested in the social refinement and intellectual culture to be found in the homes of pitmen, whose occupation would be regarded by many as antagonistic to the graces of domestic life. The fine courtesy by which a stranger is received, the well-appointed meal, the spotless cleanliness of the humble home, give ample evidence that in the ranks of rudest labour may be found the aristocracy of Nature, and that hard manual toil is no hindrance to moral and mental development. In such cottages as I am describing you find the modest bookshelf with its well-selected volumes—such works as Herbert Spencer's "First Principles" and John Stuart Mill's "Political Economy," giving evidence of having been read, marked and inwardly digested, while amongst the poets Robert Burns, Shakespeare and Byron seem to be the prime favourites. The quiet talk around the tea-table has sometimes astonished me, the good wife often showing as much interest as her husband in political problems or questions of literary taste. I know that most people think of a pit village as presenting the most squalid type of industrial life; I can only say that I am thankful that my lot has been cast for so many years in a district where I have experienced the transfiguration of humble and laborious conditions by generous culture and domestic worth. Amongst the class of which I am speaking the drift from orthodoxy has been chiefly occasioned by political and literary interests. The bold rationalism and the pure humanism of such interests have alienated these good and thoughtful people from the dogmatism of the sects. The sermons given at the popular churches and chapels have no message for them, and without any open iconoclasm they let so-called "religion" severely alone, and quietly satisfy themselves with what they consider the more wholesome food provided in

able newspapers and helpful books. In most cases the young people still attend the neighbouring Sunday-school, where the social life of the village is centred, but the influence of the home is too strong for any theological tendencies brought to bear upon them outside. I am bound to confess that the result of this private intellectual culture is often in the direction of a reticence and an agnosticism in matters of theology, and it is very difficult to make these people realise that Unitarianism is anything more than a new sect advocating some special form of authoritative dogma and unsubstantial supernaturalism. To them a lecture on Burns or Shakespeare is most attractive, while it is almost impossible for them to rouse the faintest interest in discussions on the "Atonement" and "Everlasting Punishment," such theological topics appearing to them as vain and futile as mediæval questions about the philosopher's stone or the elixir of life.

There is, however, another class of earnest thinkers to whom, in numberless instances, Unitarianism has proved a great blessing. These I have found most numerous amongst the lay preachers of the Methodist Churches. These earnest and self-sacrificing men, in preparing for their Sunday duties, have wandered beyond the "safe" literature of the sect, and explored the "Index Expurgatorius" of heresy. The writings of Channing, especially, have had a most momentous influence in awakening both mind and heart to an ampler spiritual world; while private devotion, instead of being dashed by doubt, has been inspired by a firmer faith and a more fearless love. Some of these preachers find no difficulty in continuing their work amongst their old friends; and it is impossible to calculate the leavening influence of the Gospel they proclaim in the fervid Methodism, which is so well adapted to respond to a simple faith that appeals directly to the best impulses of the human heart. Others have joined the ranks of lay preachers in connection with the Northumberland and Durham Unitarian Association, and have proved worthiest comrades and ablest fellow-workers. These Unitarian Lay Preachers were organised into a Union by the Rev. W. H. Lambelle during his residence in Newcastle; after he left this city I had the privilege of studying in their company the Rev. R. A. Armstrong's book, "Man's Knowledge of God," and I shall never forget the quiet hours, in the library of my church, when our little company of inquirers talked quietly over the most solemn problems, stating and answering difficulties and objections in such a reverent and truth-loving spirit. This Union is now under the charge of the Rev. Arthur Harvie; its meetings are conducted on a broader basis and it is still continuing its good work with unabated zeal.

The Rev. Arthur Harvie has only just completed the first year of his work as Missionary in the district under the auspices of our local Association and the B. and F.U.A. It is far too soon to calculate the result of his work in such a difficult enterprise as he has undertaken. He conducts Sunday evening services at Choppington, Byker, and Gateshead, the lay preachers taking their part in maintaining the congregations in each of these places of worship. In addition to these

evening services Mr. Harvie acts as Pastor of the Churches, and, as far as possible, attends to the interests of their Sunday-schools; while, during the winter months, he proves himself an able theological lecturer on week evenings. The part of our work which lies in the Tees-side district is managed by a Committee affiliated to the N. and D.U.C.A. The Rev. W. H. Lambelle has charge of our two churches at Middlesbrough and Stockton, and, under his devoted care, both these small congregations are showing signs of deeper life and larger work.

The church at Darlington has been most fortunate in securing the services of the Rev. J. H. Weatherall, B.A., who is bravely fighting his way, in the midst of many disappointments, always loyally supported by the pluckiest set of Unitarian men and women I have ever met with, who have, sometimes, reminded me of the words of Pericles concerning the people, "who dared beyond their strength, hazarded against their judgment, and in extremities were of an excellent hope."

Mr. Weatherall also gives most valuable assistance to the church at Barnard Castle by conducting services there one Sunday every month.

If I have not said much of Sunderland and South Shields, it is because their destinies have yet to be decided. They are both without ministers. Mr. Stirling, at Sunderland, has taken charge, for the present, of the services, and ministers to a little band of worshippers.

The Rev. J. Geary, after some years of unremitting labour, has left South Shields; and it is to be feared that but small progress can be made until an energetic leader is appointed in that large and important town.

I must not omit to mention the most valuable services of the Postal Mission in reaching inquirers, who would never, probably, have been discovered by any of our more public enterprises; to my personal knowledge, many wanderers have been helped, guided, and enlightened, not only by the tracts and books, but chiefly by the wise, sympathetic, and helpful letters which have accompanied them.

Allow me to close by saying that my thirteen years' residence in this most interesting district has convinced me, that, to meet the needs of this vast population, we must present religion in a form, if I may so put it, as "elemental" as its Northumbrian Moors, as "sincere" as its wild sea-scapes and its uncompliant skies. We remember how Wesleyanism, with its exigent demands upon these stern, stoical, northern natures, swept whole populations into a new life of religion. And, if Unitarianism is ever to become dominant in this north-eastern part of our country, it will have to be more than a sectarian propaganda—it will have to prove itself a spiritual force capable of absorbing the religious forms which have so long attempted to provide for the higher life of the people. Even our very isolation and ostracism from the popular Churches must become for us a new opportunity for resolute heroism.

From the time of the poet Caedmon and the theologian Bede, for more than twelve centuries, religion has been a vital factor in the social development of Northumbria. Can we, as Unitarians, hope to enter into the Apostolic Succession of the past? If so, it can only be by remembering the wise words: "A moral force can be

absorbed or modified only by a stronger force of the same kind. And he who would offer an ideal higher than the ancient Churches must needs resemble that Indian hermit of whom M. Renan tells us, who, expelled from the heaven of Indra, created, by the force of his meditation and the intensity of his merits, a new heaven and a nobler Indra."

FRANK WALTERS.

EASTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE Annual Meeting of this Union was held at Norwich, on Monday, 27th ult., when friends and delegates from associated churches were present, among whom were Mr. T. Grosvenor Lee, ex-President of the British and Foreign Unitarian Association, Mrs. G. Notcutt (Ipswich), president-elect, Rev. Henry Gow, B.A. (Leicester), Rev. E. M. Daplyn (Norwich), Rev. W. Jellie (Ipswich), Mr. R. H. Fuller (Braintree), Rev. G. Lansdown (King's Lynn), Rev. Rodger Smyth (Yarmouth), Rev. A. Amey (Framlingham), Rev. J. W. Pond (Long Sutton), Councillor J. Williment (Yarmouth), Councillor A. M. Stevens, Messrs. I. M. Wade, J. Mottram, A. Mottram, Mr. Coroner, R. W. Ladell, Messrs. C. F. Stevens, S. C. Sothorn, Mr. H. E. Blazeby (treasurer), Mr. J. D. Wright (secretary), Miss Brooke Herford, Central Postal Mission, London.

The day's proceedings commenced with a meeting of the Executive at the Octagon Institute, after which a luncheon provided by the ladies of the congregation was partaken of. About fifty persons sat down. Mr. R. W. Ladell presided, and welcomed those visitors who had come to assist at this gathering. He said the Union gathered the scattered forces of the district together and brought into closer communion the churches and their ministers, and was a means of strengthening the ties that bound them together in one common faith. The company afterwards adjourned to the Octagon Chapel, where a conference and business meeting was held.

CONFERENCE.

The Chairman, Mr. I. M. WADE, welcomed the friends from a distance, and said all his lifetime he had been endeavouring to persuade his friends that he stood up for Christianity—Unitarian Christianity—a name which was sometimes given them as a term of reproach, as was the name of Christian in the early days. But it was really a distinction rather than a reproach. He urged them to make the name of Unitarian honoured by the way they bore it, by the life they lived, and by the faith they preached. He regretted that owing to very serious illness their President (Mr. Francis Taylor) was unable to be present. When last heard of he was at Yokohama, and he was better, though he was not likely to resume his position as president.

Mr. J. D. WRIGHT, the secretary, read the report of the Executive.

The report described efforts which have been made to revivify the Yarmouth and Framlingham congregations. A Suffolk Village Mission Fund has been started. Good progress is reported from several congregations, especially Ipswich, Norwich, Bedford, Lynn, and Braintree; but the Trustees at Bury St. Edmunds are about to close that chapel for a time.

Mr. BLAZEBY presented the financial statement, which showed the expenditure for the year for the work of the Union to

have been £105 10s. 6d., while that of the Postal Mission had been £11 15s. 5½d. The anniversary collections at Norwich amounted to £5, which has been further augmented by a donation from Mr. T. Grosvenor Lee of £5.

Miss BROOKE HERFORD read the report of the Local Postal Mission.

Mr. C. E. STEVENS moved the adoption of the report, and this was seconded by Mr. A. MOTTRAM, who said for a great number of years Unitarianism had leavened other bodies with some of their own liberal principles.

The motion was adopted.

Mr. C. F. STEVENS proposed a vote of thanks to the president and other officers for their services during the past year.

Mr. J. WILLIMENT (Yarmouth) seconded, and said the Union were especially indebted to Mr. Wright, the secretary, for his services, not only during the past, but in previous years.

Mr. G. Notcutt (Ipswich) was elected president for the ensuing year, and the other officers and Executive Committee were appointed, the Rev. W. Jellie and Mr. J. Wright being the secretaries.

The Rev. E. M. DAPLYN proposed a vote of thanks to the ladies of the Postal Mission, and especially to Miss Brooke Herford.

Mr. H. E. BLAZEBY seconded, and the resolution was carried, and the compliment acknowledged by Miss Herford.

The CHAIRMAN proposed a very hearty vote of thanks to Mr. Grosvenor Lee for representing the British and Foreign Association on this occasion.

Mr. WOODROW seconded, the motion being carried.

ADDRESS BY MR. GROSVENOR LEE.

Mr. GROSVENOR LEE then addressed the gathering, and at the outset said the object of his presence was to express the sympathy and interest which the Committee of the British and Foreign Association felt in the congregations which formed the Eastern Union in the difficult work which they had to carry on in their very peculiar and isolated circumstances. He did not, however, come solely for that, nor from his interest in the fact that they were devoted to the worship and service of God. He trusted and believed that all honest Christian people of all denominations were devoted to the service and worship of God. Still less did he feel that there was a sufficient bond of interest between himself and those present merely from knowing that they belonged to a community of churches which would be at liberty in 50 or 100 years' time to become Roman Catholic or even Buddhist. The reason was that congregations held beliefs and views with regard to religious truth, which were similar to those of the other congregations all over England called Unitarian. For his own part, he had lived for 30 years in Birmingham, where there was no self-sacrifice whatever required to belong to the Unitarian body. Many of the leading men of the town were Unitarian, and Unitarians had quite a disproportionate place in regard to the whole management of the city. No sacrifice whatever was involved, and danger was all the other way, the danger was rather that Unitarians in Birmingham might fall into intellectual pride and Pharisaism. But when one came to these scattered congregations the whole thing was different. Norwich and Ipswich had

been described by the chairman as the eyes of the Eastern Counties. He said nothing about Norwich, because he did not know much of it, but even at Ipswich it required courage and devotion to become connected with the Unitarian congregation. Coming down in the train he was struck, more especially between Rugby and Bury St. Edmunds, with the isolation of the Eastern Counties from the Midlands and from the great towns of the North. How isolated, too, were their congregations. He had always felt the greatest possible respect and sympathy for those who, under very difficult circumstances, tried to keep the little lamp alive, to "hold the fort" under the greatest possible disadvantages. He did not know until lately, until he had visited the various Unions, that there were so many Unitarians in the country. It was difficult to define why it was there was so much benefit in meeting together occasionally. No one exactly knew what was the power of sympathy, particularly in all matters of sentiment and religion, or where the feelings were concerned. It was almost impossible to keep up religious feeling unless they felt that they had around them many who felt as they did upon that great subject. He would urge them, therefore, to send two or three delegates to these meetings, for each one who came helped the others. Personally he was not in favour of any great degree of organisation in the Unitarian Church; and he replied to the accusation which had been freely bandied about, that the British and Foreign Association attempted to exercise a severe ecclesiastical jurisdiction over the distant churches in England. What could be less than their present organisation? They met once a year, saw each others' faces, and raised a little money for the poorest of their churches. The British and Foreign Unitarian Association were quite aware of the difficulties of the position in the Eastern Counties, and were perfectly ready to recognise and to aid any new work which needed help. He was sorry to see an old chapel like that at Bury obliged to be closed, and it was also sad to see Yarmouth in a condition which could not be described as satisfactory. But places changed in a very remarkable way, and sometimes they saw the cause rising where they would not expect it, and, of course, the reverse. He was glad to hear the satisfactory account of Lynn. It was no doubt difficult to foretell the future, or to tell what the future of the congregations known as Unitarian would be. But he thought that what they had to do was to attend to their work now, to follow their own sincere convictions, without troubling themselves too much as to the exact position which the occupants of these chapels would hold in fifty or a hundred years to come. To-day, they were Unitarians, and they described themselves as Unitarian, and whatever else they called themselves, they would still be called Unitarians, or even Socinians. Unitarian was an elastic term, and whilst Wesleyanism and Mahomedanism tied its adherents to a particular man, Unitarianism was so wide that he was inclined to think it would last. He did not think that the question as to how they were to develop fifty years hence was anything like so important as the question of promoting at the present time their great and simple faith.

A vote of thanks was passed to the

Chairman, on the motion of Mr. A. M. STEVENS, seconded by Mr. BROWN, of Yarmouth.

A public tea was held in the Institute, under the chairmanship of Mr. R. W. Ladell, and from 7.30 to 8.0 an organ recital was given in the chapel, followed by a service, at which the Rev. Henry Gow, B.A., was the preacher, who took his text from 1 John iii. 10.

Mr. Gow, in the course of his sermon, adverted to the recent controversies in our midst. It was comparatively unimportant whether a man should be a Unitarian or Trinitarian, but it was important that he should be honest in his belief. We should recognise different varieties of truth. In religion the first truth was that "God is—the existence and power of God." In further remarks the preacher drew the distinction between doctrine and faith, and said the Church of God consisted of those who cherished reverence for Nature, reverence for God, and faith in the brotherhood of man and in the immortality of the soul.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Croft.—The annual school sermons were preached on Sunday, June 19. The weather being delightful, many friends came in conveyances from Warrington, Leigh, Astley, and Atherton. The Rev. Charles Peach, of Manchester, officiated both afternoon and evening and delivered two excellent discourses. The collection amounted to £11 8s. 9d. The organist and choir of Cairo-street Chapel, Warrington, took charge of the musical part of the services as they have kindly done in former years, and their rendering of the anthems—"Remember now thy Creator" in the afternoon, and "God is a Spirit" in the evening—was much admired. At the close of the afternoon service tea was partaken of by about 150 friends, and was served in Farmer Welsly's hay mow.

Eastbourne.—Fifty-five persons in all were present at the service last Sunday, when there was a brisk demand for pamphlets. The total attendance during the past month rose to 150. In June, 1897, it was 117. Next Sunday chronicles our third anniversary.

Hinckley.—The Sunday-school anniversary services were held last Sunday, the Rev. J. J. Wright, of Atherton, Manchester, preaching most acceptable sermons. The children's singing gave much pleasure. The choir sang "From thy love as a Father" (*Redemption*), soloist, Mrs. E. Squire; organist, Mr. W. Rowlett. Congregations and collections were larger than usual.

Huddersfield.—The Yorkshire Unitarian Union have appointed the Rev. W. Mellor, late of York, minister at Huddersfield for six months.

Hull.—Under the auspices of one of the societies connected with our Hull Church, a very satisfactory holiday for the poor "Older Folk" of the Church has just come to a close. A small, well-furnished cottage was engaged at a pretty little seaside village on the Yorkshire Coast, and eight ailing old ladies sent there for a week each (four each week). The household arrangements were undertaken by a young lady member of the society, to whom every praise is due for having brought the scheme to a very successful issue, sacrificing to this end her annual fortnight's holiday. All expenses were met by subscriptions from members and friends.

Leeds: Mill Hill—Visit of Dr. Collyer.—The anxiously-expected visit of this celebrated divine to Leeds has at length been effected. Though Dr. Collyer has on previous visits been cordially welcomed, his reception this time to the home of his early life seems, if possible, to have been hailed with greater pleasure and satisfaction than ever before. This fact may probably be accounted for by the knowledge that his advancing years had a natural tendency to cause him to limit his pilgrimages to his native home in England. However, on Saturday last Mr. and Mrs. Grosvenor Talbot, of Southfield, Burley, Leeds, most generously invited the members of the Mill Hill congregation and other friends to meet Dr. Collyer at an "at home" at Southfield. Though the weather was showery, the invitation met with a large response, this being

a favourable opportunity of having a word with the Doctor. On Sunday morning the Mill Hill pulpit was occupied by Dr. Collyer, the chapel being crowded to its utmost capacity. Dr. Collyer preached from the words "And God saw everything he had made, and behold it was very good." (Genesis i. 31.) It was, indeed, a most thoughtful, able, and powerful discourse. The congregation appeared to highly appreciate and to enjoy thoroughly the quaint, easy, and simple manner in which the Doctor enforced the fact that the various Churches now held and propagated truths which had to a large extent been leavened by those taught by his own Church, which, though it was said that it did not grow and flourish like other Churches, was assuredly "the little leaven that was leavening the whole lump." The service throughout was bright, reverent, and inspiring, the musical portion being very attractive. In the afternoon Dr. Collyer kindly undertook to distribute the prizes, seventy-three in number, which had been won by the Mill Hill scholars in the recent examination connected with the Yorkshire Unitarian Sunday School Union. There was a large gathering, though a thunderstorm no doubt restricted the attendance of friends. The Rev. Charles Hargrove, M.A., presided, and, in very appropriate and felicitous terms, recognised the great honour conferred upon the school by Dr. Collyer acceding to the request to present the prizes. Dr. Collyer then rose to perform the duty, and was very warmly received. He spoke of the great value of Sunday-schools, remarking that though there were schools connected with nearly all their churches in America, still they were not so numerously attended as was the case with the Mill Hill school. Having pointed out the advantages, both educationally and religiously, to be derived from attending Sunday-schools, he said that it was going to such a school when a boy that had resulted in his becoming a minister and being there that day. The beautiful books presented to them as prizes should make them more anxious to obtain other books. He remembered buying his first book very well. With a penny in his possession he recollected hesitating in front of a little shop as to whether he should spend the penny in "humbags"—or sweets—or whether he should invest it in a book. Finally, however, he decided to purchase a book called "Dick Whittington and his Cat." In presenting the prizes he gave a word of encouragement to each recipient. Mr. Grosvenor Talbot then proposed, and Mr. Fred Clayton seconded, a vote of thanks to Dr. Collyer for his kindness, the proceedings concluding with the Lord's Prayer and the Benediction by Dr. Collyer. This was truly a red-letter day in the annals of the Mill Hill Chapel and schools.

London: Avondale-road, Peckham.—A congregational meeting was held on Tuesday last, the main purpose of which was to arrange for a sale of work in October, in aid of the fund for discharging the Church debt. Mrs. Bredall reported that a ladies' committee had been formed, and appealed to other ladies of the congregation for co-operation. Mr. W. J. Cooley (hon. sec.) said that though the attendances at the Sunday services were not what they should be, there was an improvement on the corresponding period of the previous year. Mr. A. G. Stoessiger (hon. treasurer), spoke of the gratifying results that had accrued from the adoption of the weekly offertory in addition to membership subscriptions. On the subject of open-air services, recommended by the treasurer, Rev. G. Carter said that he had as yet met with no response to his appeal for loan or gift of a portable harmonium—an instrument that was essential for the organised services he had contemplated in different parts of Peckham. The meeting partook of a social character, with vocal and instrumental music and recitation, and at the close a silver collection was taken towards a fund for purchase of material to be made up for a sale of work.

London: Bermondsey.—The fifth annual excursion of the junior members of the Band of Hope took place on Saturday last to Chingford, when, notwithstanding the unfavourable weather at the start, a very pleasant day was spent. The members set out under the charge of Mr. A. W. Harris, Miss Snowsill, and Messrs. Arthur and Percy Pain, and were joined later in the day by Mr. J. C. Pain, president of the Band of Hope, the Rev. Harold Rylett, and other friends. The thanks of the committee are due to Mr. F. Nettlefold, Mr. Edwin Ellis, and Miss Catherine Sharpe for generous help in defraying the extra expenses of this outing, which are not covered by the members' weekly contributions. Upon the invitation of the Rev. Harold Rylett, who himself addressed both the juniors and seniors on June 21, the meetings of the Band of Hope have been resumed in the Fort-road Church. On Tuesday last the society was visited by Mrs. Bredall, and the speakers for July

include Mr. A. H. Biggs, M.A., LL.M., the Rev. Frederic Allen, and Mr. L. Taverner.

London: Welsh Services (Essex Hall).—Last Sunday evening the London Welsh Unitarians were favoured with the presence of one of the freethought leaders in South Wales—namely, the Rev. Thomas Thomas, J.P. (late Pantydeafid). A very large audience congregated to hear an address from the venerable Unitarian, who took for his discourse 2 Cor. v. 17, "Old things are passed away; behold, all things are become new." He maintained that the old things must give way to the new, in religion as well as in the political and other worlds. The friends in London are much encouraged by the growing support they are constantly receiving.

Lynn.—On Sunday last flower services were held in the above church in conjunction with the Sunday-school anniversary. A profusion of flowers was sent by friends and members of the congregation, and there was a very effective and tasteful display. Special hymns were sung by the children of the Sunday-school, and an anthem was well rendered by the choir under the conductorship of Mr. Woodward. A feature of these services was the sweet and tasteful music given by the Unitarian String Band, lately organised under the conductorship of Mr. Bush. The special sermons, preached by the Rev. George Lansdown, were much appreciated.

Manchester: Moss side.—The Sunday-school anniversary services were held on Sunday last, and this being the tenth year of his ministry the sermons were preached by the Rev. C. Roper, B.A. Special hymns were sung by the scholars at both services.

Moneyrea.—On Saturday, June 25, the annual school fête was held at Moneyrea. There was a record attendance of children, teachers and adults. After singing and prayer refreshments were served in the schoolroom to the children, and they marched to an adjoining field, where a happy afternoon was spent. A party connected with All Souls' Church, Belfast, accompanied by the Rev. E. I. Fripp, cycled out to join the Moneyrea friends. A vote of thanks to Mr. Turkington for the use of the field brought the proceedings to a close after nine o'clock. On Wednesday, June 15, the United Temperance Guild drove to Whitehead, in county Antrim, in brakes, and enjoyed themselves highly in the good weather by the seaside.

Newport, I.W. (Appointment).—The Rev. Clement Pike, of Holywood, near Belfast, has received and accepted an invitation to the ministry of this church.

Poole.—The anniversary and flower services of the Sunday-school were held on Sunday, June 19, when sermons were preached by the Rev. W. Whitaker, B.A., of Leicester, the services being conducted by the Rev. E. Solly Anthony, M.A., B.D. Suitable hymns and anthems were sung by the scholars. The attendance at both services were good. Collection on behalf of School Fund. On Wednesday the scholars held their annual outing to Sandbanks. A large number of the friends and members of the church accompanied. The vehicles were kindly lent by merchants in the town.

Shrewsbury.—The 108th anniversary was held on Sunday, June 19. The Rev. C. J. Street, LL.B., M.A., of Bolton, preached in the morning and evening. In the morning he spoke of the tendency towards parental neglect in giving religious instruction to the children of the present day. He said the men whose work had been most beneficial were those whose souls were nearest to Divine truth, and those who were consciously actuated by a strong religious feeling, but even those who made no profession of religion and could frame their lips to utter no creed were sometimes acting under the influence of great and heroic principles, which could clearly be believed to be religious, whatever else they were called. Theologies came and went, and the greater part of them simply gauged the measure of the ignorance and incompleteness of human minds, but religion had existed practically unchanged for all time. Its only change had been in the direction of progress as the mind of man became more enlightened. The supreme fact for man was that God was the same God for everyone, and that they were bound together in close spiritual ties as Parent and children, and that He was love, and asked for love in return. And if that were so, what more important than that that great truth should be taught to their children! Many parents said religion was taught in the schools, why then teach it at home? But how was it taught in the public elementary schools of the nation? There were two great classes of schools, the voluntary, which were not voluntary but denominational, and the schools managed by a publicly-elected Board. The religious teaching given in the denominational schools was apt to be narrow and stunted, narrowing and stunting the child's religious nature

instead of opening it out to a sense of truth and love, and that in the Board-schools was necessarily a compromise, the great common measure, the average, and the mean between extremes, and no qualifications for teaching religion were required in the teachers themselves. Sir John Gorst had described the Bible teaching in the Board-schools as better than that in the denominational schools, but Bible teaching was not necessarily religious teaching. It might be only lessons in geography or history, or at most a study in ancient literature. Then there were the Sunday-schools, but the time at their disposal was so short, and their object could only be to supplement and not to supplant the work of the parent. In conclusion he urged on parents the duty of giving their children real religious instruction in the home.—The out-door gathering took place on the following Thursday when there was a good attendance of scholars and friends, and a very pleasant afternoon was spent at Happy Valley, Pontesford.

Sidmouth (Presentations).—A meeting was held in the new school-room on Wednesday, June 22 to bid farewell to the Rev. H. M. Dare and Mrs. Dare. A travelling clock was presented to them, with many expressions of regret on the part of the congregation at the termination of Mr. Dare's ministry, which has lasted for nearly nine years. Two of the oldest Sunday scholars then presented Mrs. Dare with a travelling bag, on behalf of the Sunday-school children, thanking her at the same time for her patient and kindly work among them. On Sunday evening Rev. H. M. Dare preached a farewell sermon to a large congregation, many of whom were deeply affected.

Tavistock.—Mr. Frederick Webb, the choir-master of the Abbey Chapel, was killed on Friday afternoon, June 24, while working on the South Western Railway, near Tavistock. The deceased was engaged in repairing the arch of the Higher Gawn over-bridge and was about eight feet up a ladder, while a young workman Adams was at the foot of the ladder. About half-past two o'clock a storm of wind and rain rendered it difficult to hear anything approaching. Suddenly a special train for Southampton dashed round a sharp curve and caught the ladder, hurling the deceased against the side of the bridge with such force that death was instantaneous, the head and left side of the body being shockingly crushed. Young Adams sprang back when he saw the train approaching and just escaped. Deceased was only thirty-one, and leaves a widow and two young children. His loss is a great blow to the congregation. He was devoted to the cause and worked for it in every way he possibly could.

Walsley.—After having been closed three weeks for improvements and beautifying, the chapel was reopened and the annual sermons preached on Sunday last. Afternoon and evening, the Rev. Professor Carpenter, M.A., of Oxford, was the preacher, and in the morning a scholars' service was conducted by the Rev. E. Allen. The collections with donations amounted to £60 9s.

West Bromwich (Appointment).—The Rev. F. A. Homer, formerly of the Church of England, who has just completed a year's study at Manchester College, Oxford, has been appointed to the pulpit vacated by the Rev. E. W. Lummis, now of Hull.

West of England Presbyterian Divines.—The 243rd Assembly of Divines was held on Wednesday, June 22, at George's Chapel, Exeter, Rev. John Barron, Moderator. The usual business meeting was held at noon, after which the Assembly adjourned to the Clarendon Hotel for lunch.

York.—The hon. sec. requests us to state that the pulpit of the St. Saviourgate Chapel being now vacant, communications will be gladly received from ministers willing to conduct services on one or more Sundays.

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OUR CALENDAR.

SUNDAY, JULY 3.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M., Rev. HAROLD RYLETT, and 7 P.M., Rev. G. CARTER.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. C. BOWIE, M.L.S.B.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Mr. W. LEE.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. JOHN ELLIS, of Sheffield.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ROBERT SPEARS.
Islington, Unity Church Upper-street, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 7 P.M., Rev. Dr. MUMMERY.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., and 7 P.M., Rev. A. FARQUHARSON.
Morning, "What the Free Christian Church stands for." Evening, "The Price of Truth."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. HAROLD RYLETT.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M.; 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. WORSLEY AUSTIN.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev JAMES FORREST, M.A.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Oxford, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High street, 11 A.M. and 6.30 P.M., Mr. E. CHITTY.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLS.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. GEORGE ST. CLAIR.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—July 3rd, at 11.15, Dr. STANTON COIT, "Marriage and the Economic Independence of Wives."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, W.—July 3rd, at 11.15, Dr. WASHINGTON SULLIVAN, "Hereditry."

RELIGIOUS CONFERENCES (under the auspices of the Central Postal Mission) are held the FIRST SUNDAY of every month, at 5 o'clock, at COLLEGE CHAPEL, Stepney Green, E.
 July 3rd—"The Creeds of Christendom." All are welcome.

BIRTHS.

NETTLEFOLD—On June 26th, at Ayres End, Harpenden, the wife of Oswald Nettlefold, of a son.

WALLINGTON—On June 20th, at Carrig Gorm, Helen's Bay, Belfast, the wife of R. B. Wallington, of a daughter.

MARRIAGES.

CORNISH—SUTER—On the 22nd ult., at the Unitarian Church, Kentish Town, N.W., by the Rev. S. Fletcher Williams and the Rev. Alex. Farquharson, Charles William Cornish, of 64, Croftdown-road, Highgate, to Alice Clara, only daughter of William John Suter, Esq., of Ospringe-road, N.W. No cards.

DEATHS.

COOPER—On June 26th, at 20, Newmarket-road, Norwich, Louisa, daughter of the late David Cooper, of Norwich, aged 78 years. No flowers.

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UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held in the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, July 6th, commencing at 10.30 A.M. The VISITOR'S ADDRESS will be delivered by the Rev. J. EDWIN ODGERS, M.A., of Oxford, at 5 o'clock.

On the Evening of the same day the VALEDICTORY SERVICE will be held in CROSS-STREET CHAPEL at 7.30, and will be conducted by the Rev. L. P. JACKS, M.A., of Birmingham. Music by the Choir of the Upper Brook-street Free Church.

The attendance of all friends of the Institution is earnestly invited.

For the Committee,
DENDY AGATE,
EDWARD TALBOT, } Hon. Secs.

HYDE CHAPEL, GEE CROSS.**THE JUBILEE CELEBRATION**

WILL BE HELD ON

Tuesday, July 5th, 1898

(the 50th Anniversary of the Opening of the Chapel).

SERVICE in the Chapel at 3.15 P.M. The Service will be conducted by the Rev. H. ENFIELD DOWSON, B.A., and the Sermon will be preached by the Rev. BROOKE HERFORD, D.D. (President of the British and Foreign Unitarian Association).

TEA will be provided in the Schools at 5 o'clock at a charge of One Shilling.

A PUBLIC MEETING will be held in the Schools at 7 P.M., his Worship the Mayor of Hyde, EDMUND W. SMITH, Esq., in the Chair.

Friends are cordially invited.

Nearest Railway Station WOODLEY.

EAST LONDON UNITARIAN SUNDAY SCHOOL UNION.

The THIRD ANNUAL AGGREGATE SERVICE will take place at NEW GRAVEL PIT CHURCH, HACKNEY, on SUNDAY, July 10, at 3.15. Conducted by Rev. S. FLETCHER WILLIAMS. Friends cordially invited.

MISSIONARY CONFERENCE, MEMORIAL HALL, MANCHESTER, JULY 7th. Communion Service (Revs. J. RUDDLE and A. H. DOLPHIN), 10.30; President's Address (Rev. J. RUDDLE), 11; Open Conference and Resolution on Communion Service, 12; Paper, "The Missionary's Enemies and How to Meet Them," by Rev. A. HARVIE, 3 P.M. Discussion opened by Rev. H. BODELL SMITH.

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CHOWBENT CHAPEL, ATHERTON.

SCHOOL SERMONS on July 10. Preacher—Rev. E. D. PRIESTLEY EVANS, of Kidderminster. Services at 3 o'clock and 6.30. A Scholars' Service at 10.30, conducted by FRANK TAYLOR, Esq., of Bolton.

COLLECTIONS in AID of the SCHOOL. Friends cordially invited. Tea provided.

PULPIT SUPPLY.—The REV. W. STODDART, B.A., is at LIBERTY to take SUNDAY DUTY.—Address, 30, West Bank, Stamford Hill, London, N.

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Contents for JULY.

The Call to Service. A. Harvie.

Special Article:—No. 1:

I and the Father are One. R. B. Drummond.

"Two Opposing Tendencies."—No. 2:

Mr. Fripp's Mistakes. W. R. Shanks.

"The Christian Patriot of California." Frances E. Cooke.

Songs of the Kingdom:

Mohammed in the Cave. A. D. Tyssen.

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TWOPENCE WEEKLY.

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International Federation for the Abolition of State Regulation of Vice

CONGRESS IN LONDON, JULY 12 to 15.

TUESDAY, JULY 12TH.—RECEPTION at the Rooms of the Royal Society of British Artists.

WEDNESDAY, JULY 13TH.—MEETINGS at 11 A.M., 3.30 P.M., 6.30 P.M., and 7.30 P.M., at Devonshire House, Bishopsgate-street, E.C.

THURSDAY, JULY 14TH.—MEETINGS at 11 A.M. and 3.30 P.M., at Devonshire House. ANNUAL MEETING of the LADIES' NATIONAL ASSOCIATION at 7 P.M., Exeter Large Hall, Mrs. JOSEPHINE E. BUTLER in the Chair.

FRIDAY, JULY 15TH, 11 A.M. and 3.30 P.M., concluding MEETINGS of the CONGRESS at Devonshire House.

Amongst others that are expected at these Meetings are:—Mrs. Josephine E. Butler, the Hon. and Rev. Canon A. Lyttleton, Lord Northbourne, Bishop J. M. Thoburn, Meth. Episc. Miss. Soc., Western Asia; M. H. Pierson, President of British Continental and General Federation; Countess Klerck, Countess Van Hogendorp; M. Minod, General Continental Sec.; M. de Morsier, Sec. French Branch; Mrs. Andrew and Mr. and Mrs. Aaron Powell, United States; M. Yourievitch, Chamberlain to the Czar; M. Van Schermbek, Chief of Police, The Hague; M. Hugo Tamm, Member Upper House of Parliament, Sweden; Mlle. Vidart, M. Henri Appia, Mme. de Tscharnier de Watteville, Switzerland; Mrs. Selmer and M. Holck, Denmark; M. Ryckx, Sec. to M. Beernaerts, President of the Chambers, Brussels; Mr. and Mrs. J. P. Thomasson, Mr. Walter S. B. McLaren, Mrs. Eva McLaren; W. S. Clark, President Friends' Abolition Association, and Mrs. W. S. Clark; Dr. Katherine Bushnell, Dr. Agnes McLaren, Dr. J. B. Nevins; State-Physician Bentzen, Norway; Dr. Möeller, Brussels; Dr. Laborde, Dr. Fiaux, Dr. Lutaud, Paris; Prominent Abolitionists from Paris, Berlin, Vienna, Geneva, Berne; Mrs. Fenwick Miller, Miss Florence Balmagne, Mrs. Tanner, Rev. John Clifford, D.D., J. Stuart, Esq., M.A., M.P., Sir W. Wedderburn, Bt., M.P., H. J. Wilson, Esq., M.P., Thos. Burt, Esq., M.P.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate,—Saturday, July 2, 1898.